



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

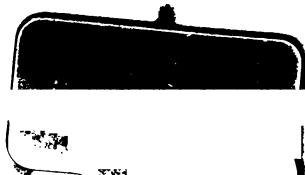
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

I4I. b.

46.



600097596%



A

FULL REPORT

OF THE

DISCUSSION,

BETWEEN THE

REV. BREWIN GRANT, B.A.,

AND

“ICONOCLAST,”

IN THE MECHANICS’ HALL, SHEFFIELD,

ON THE

7TH, 8TH, 14TH, & 15TH JUNE, 1858.

(Revised by the Disputants).

TERMS OF THE DISCUSSION.

1.—Iconoclast to lead the first night; the Rev. Brewin Grant to lead each subsequent evening.

2.—Equal time allowed: two half hours and one quarter hour, on each subject.

3.—That side of the audience that cries the speaker down, shall be considered intolerant; and ten minutes of such interruption shall end the debate.

4.—The Chairman is to decide on time, to allow for interruptions, to control the audience,—but not to control either disputant.

5.—All proceeds, after defraying the expenses, including five guineas to Iconoclast for each two successive evenings, to be given to the Sheffield Dispensary or to the Ragged Schools.

6.—The authorities of the Institution which receive the proceeds shall appoint the Chairman, and make

all preliminary arrangements of printing bills, advertisements, and tickets, receive the money, and make the payments aforesaid. (This condition is fulfilled by the Ragged Schools.)

7.—The Rev. Brewin Grant to guarantee the Institution from loss.

8.—Each leader shall give an outline of the course he will take, and the passage from which he will argue, with the inferences he deduces from them, a week before the discussion of the subject.

9.—These “Topics and Terms,” signed by the two disputants, shall be printed on a handbill, a copy of which shall be given with each ticket sold. The former part of this paper, as far as the word “Terms,” shall be printed on a placard, and advertised with this addition:—“For particulars, see small bills.”

Signed,

BREWIN GRANT,
“ICONOCLAST.”

LONDON: JACKSON & WALFORD, ST. PAUL'S CHURCHYARD.
SHEFFIELD: LEADER, INDEPENDENT OFFICE.

1858.

141. h. 46.

CONTENTS.

FIRST DAY, JUNE 7TH.

The God of the Bible revengeful, inconstant, unmerciful, and unjust.—His attributes proven to be contradicted by the book which is professed to reveal them.—Affirmative by "ICONOCLAST." Pp. 1—18.

SECOND DAY, JUNE 8th.

Is the Bible History of the Creation consistent with itself, and with Science?—Affirmative by the Rev. BREWIN GRANT, B.A. Pp. 18—33.

THIRD DAY, JUNE 14th.

Is the Bible History of the Deluge consistent, and physically possible?—Affirmative by the Rev. BREWIN GRANT, B.A. Pp. 33—50.

FOURTH DAY, JUNE 15th.

"ICONOCLAST," as a Commentator on the Bible, deficient in learning, logic, and fairness; proved by his attempt called "The Bible; What it is."—Affirmative by the Rev. BREWIN GRANT, B.A. Pp. 50—65.



DISCUSSION, &c.

FIRST DAY, MONDAY, JUNE 7.

SUBJECT:—"THE GOD OF THE BIBLE, REVENGEFUL, INCONSTANT, UNMERCIFUL, AND UNJUST.—
HIS ATTRIBUTES PROVEN TO BE CONTRADICTED BY THE BOOK WHICH IS PROFESSED TO
REVEAL THEM."

CHAIRMAN: ALDERMAN H. E. HOOLE.

ICONOCLAST (cheers): Mr. Chairman, Ladies, and Gentlemen,—In the task which I have to perform it is more than possible—nay, it is very probable—that I shall utter that which, clashing as it will and must with that which your education, and all the circumstances that have surrounded you from your birth upwards, have taught, will probably make you feel as though I were to some extent wantonly and wilfully hurting your feelings. But remember we are here not for the mere purpose of the moment, not for the mere sake of the excitement produced by the clashing of two men's arms in a sort of tournament. We are here that we may coolly and calmly state to each other our thoughts—to tear in pieces what each other may say, in the hope that when we have torn all the fringe off the word-play, naked truth may remain as a jewel for the whole of us. My only wish, object, thought, and purpose is that the truth may come out. For this alone I work and speak, for I know when a man has in his hand a fact he possesses a mighty lever with which he may move every obstacle, however great it may be. As I am striving for the truth, I ask that I may find fair-play in stating to you what I think freely and fearlessly. I claim the right to utter my thoughts, while I do so with earnestness and honesty of purpose. (Cheers.) The subject of this evening is "the God of the Bible." It is a most important point, and I wish you to examine it in the same spirit that you would examine the god of the Koran, of the Vedas, or of any other sacred book. Treat it for the moment in the same light as if it were the book of Mormon, the Koran, or any other indifferent book. You have it presented to you. Let us examine it and see what it is. Do not hiss my statements or my reverend friend's—hear both, and decide if you can on the right one. (Hear, hear.) My notions are very different from those of the gentleman opposed to me. My mode of expressing my opinions will be very different from his. There are many things to be considered in dealing with a subject of this kind as it should be dealt with. Conscious as I am of the fact which has been especially enforced upon me these few weeks, I do not feel so confident as I might in addressing so many of you. However unable I may be fully to do justice to what I have in hand, however incompetent to the task, however my imperfect education may render me unable to do the justice to the subject that my reverend friend will do, you will do me this justice, that I am, if there be a God, what God has made me. But possessing the reason, power, and capability he has given me, if, as my friend tells you, he is all powerful, he gave me the power I possess, I am using it as he gave it me. I should blaspheme his handiwork, if I were to say it is bad work. I am simply using such power as I possess, whether you consider me a bold blasphemer or a young, but earnest man desiring to arrive at the truth. I am to submit that the God of the Bible is a God of a particular character, and that his character as there detailed is revengeful, inconstant, unmerciful, unjust. I know this will clash with many of your ideas. But what idea have you formed of God? You were taught in your cradle, before you could utter words, to clasp your hands—to kneel, to pray before you knew what prayer meant and before you knew the meaning of words. At school, in every book, you found the word God. It was connected with everything. You heard perpetually of the hand of God, the finger of God, the works of God. The school was followed up by the college and the church. The word has been thus impressed upon you day after day till it has seemed to be part of that to which it is only an addition. It is taken for an innate idea, and the man who doubts it is said to blaspheme. But now we have to deal not with this word or with that, but the character of the God of the Bible as detailed in this book. By these words, we are to judge. I may be told that I judge harshly of these words, and that some of them are not now capable of bearing the same meaning as they once did. We may be told that these words were addressed to a debased and ignorant people. But surely God who revealed his will to man should have used language true and applicable to all times. But who shall thus blaspheme, who shall pretend to say, God's people in God's time, were incapable of understanding God's language as it should be understood? Who shall say that God, who they tell us made the world, the God who, as they tell us, revealed this book to guide men to everlasting happiness, who shall dare say he gave forth a revelation in such language as he must have known the world would some time have grown above and beyond? Surely he would be a bold man who said so—bolder than I, who shall take the words for what they mean, and from that meaning endeavour to deduce my proposition. The first text I will submit to you is Genesis, chap. vi. ver. 1 to 7 inclusive:—"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the

Lord said, My spirit shall not always strive with man for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." My question to-night is not, is this book a revelation from God? My question is not, have man misrepresented the Deity in this book? My question is not, is part of this book a forgery and the rest a reality; is part untruth, and the rest truth? But my question is, Is the God of the Bible as pictured here what I say he is? And now from this terrible preface, what shall we add? Can any man tell me that the picture of a whole world, of all its inhabitants, all living, breathing, moving things suddenly destroyed, is not at least a tremendous punishment, which should strike us with horror and amazement? Any man of thought, with even one particle of what we call the feelings of humanity within him, will at least be sorry that so many should so die—will think upon it, and what led to it, why it was, and what God intended by it. We here have not the mere act of a man, but the representation of God. And this representation is not only not in accordance with some other parts of scripture, but contrary to the best human conceptions in relation to the Deity. In this book, where man's highest aspirations should be surpassed, and his noblest thoughts transcended, we find the order reversed. The whole of the attributes of Deity are impugned, and the arrangements of divine intelligence are represented, not even after the manner of human wisdom, but of human folly. You have a picture of a Deity (Genesis, chap. 1, v. 31) who only a little while before reviews his work of creation, and pronounced his opinion that everything was very good; this, of course, included man; yet in a short period the same Deity looks round and declares that man is so bad that "he repented that he had made man on the earth, and it grieved him at his heart;" and in consequence God, to relieve himself from this source of grief, determined to destroy every living thing, and he did destroy them by deluge, for it repented him that he had made them, because man was so very wicked. Repented! and this of the God of the Bible, who can never repent! Either God foreknew man's wickedness, and was always grieved, or God has not foreknowledge. But what could be the object, what effect, what good, what usefulness, attends this tremendous punishment, this sweeping away of man and beast too? "The thoughts of men's hearts were evil continually;" therefore God destroyed both man and beast. I don't know whether the beasts were affected in a similar way. "It repented him that he had made man, and it grieved him at his heart." What causes grief? Is it that which has always

been known, or is it not when misfortune comes suddenly upon us? We lose a dear friend, or fail in an undertaking, and we grieve. But God, before ever he created the world—if he created it at all—foreknew the wickedness of man. The knowledge must have brought with it the grief, and if God was grieved when he knew of man's wickedness, after it occurred he must have been equally grieved when he foreknew it before its occurrence. Therefore, either the grief affects God not at all, or it equally affects him the whole time he has knowledge of the circumstances. No doubt there was some good reason for their destruction, but it does not appear on the face of the Bible. Man's thoughts are evil, man's deeds wicked; therefore God destroys both man and beast. And why? All punishment, to be useful, should have the effect of preventing a recurrence of the evil. Had the deluge such an effect? Did God expect it would have such an effect? I need not go over the details of the flood. You will remember that, with the exception of one family, every living being is destroyed. This tremendous punitive act, must strike every one with horror and astonishment—did it produce the effect desired? Man was wicked before the flood, and so conscious was the Deity of the uselessness of the punishment, that immediately after he had destroyed the whole human family he says, "I will no more destroy man because the deeds of his heart are evil continually." But God made man—so they say—God made him with the powers he possessed. God made him what he was, in his own image, surrounded by circumstances which he controlled. Ere man was created, ere the universe was made, God knew that man should sin. God foreknew this terrible punishment of old and young, of grey-haired men and children scarce able to prattle. God foreknew all should be destroyed, that man and beast should all be swept away. He foreknew all this and the uselessness of this terrible punishment. He knew that Noah, the best amongst these wicked men, would be so little affected by this terrible punishment—if it ever happened—that immediately after he leaves the ark, he inaugurates his new life with an act of foolishness, if not of crime. Will you tell me that this God of the Bible is a God of love, of mercy, the Father to us all—did he act according to your conceptions of right and wrong, of human kindness, love, and truth? He made man, surrounded him by circumstances, the effect of which he foreknew, and was all powerful to control. "I the Lord, do all these things; I make peace and create evil." God could have kept man pure, holy, free from sin. My friend will not deny that. Man, a puny creature, on a little planet amongst innumerable planets in the universe, God could have kept him as he wished. But the deity places man where man does that which he cannot help, and for doing that which he cannot help, God punishes him. And having punished him he repeoples the earth and allows a recurrence of precisely similar circumstances. If any of you had with foreknowledge built a house upon a sandy foundation, and it fell, you would blame yourselves or others for carelessness in your work. But when it had once failed, would you rebuild of precisely the same materials, in precisely the same place, and on no better foundation? Would this be carelessness, ignorance

or what? Yet you tell me that God, the all-wise, all powerful, made exactly the same state of things, producing, as every one would see, the same result. You tell me that he made man susceptible of evil, that he made evil which caused man to fall, that he punished man for that which he could not help. You tell me that he again placed man in precisely the same circumstances to bring upon him eternal punishment for that which he could not by any possibility avoid. Is this wise? Surely this was never revealed by God. Surely I am not doing wrong when I tell you that the God of the Bible is not the God which you or I would fashion in our own minds. They do not represent him as a poet would picture him, a being grand, great, noble, and supremely good, that every one must revere, despite himself. But they picture him not only so that the infidel may carp and cavil, but so that even the most ignorant man at the town pump may tell you he thinks better than his God thought. Do you tell me that was revealed by God in an ignorant age, and to an ignorant people? I tell you you blaspheme. If he be God, and if he revealed his will to men, he would have revealed it in such words and in such power that the mightiest intellect would have confessed its truth. Will you tell me that my friend's brain will go higher than the Deity? You would blaspheme if you did, and if I did, I should be denounced for my scoffing. But what have you here? We have a mighty edifice erected, we see it fall, we deplore it; we look upon it after the loss of human life, and we find exactly the same things happening again, which God in his infinite wisdom could have prevented, if he had chosen. If God had fore-knowledge at the time of creation he must have known that man would become bad, and it is simple nonsense and sheer absurdity to say afterwards that it grieved him at his heart, because he must have been equally affected (if affected at all,) at the time of creation; if, on the other hand, it is meant that God made man good, knowing and intending that he should afterwards become bad, and subsequently grieved and repented that he had made man with such an accompanying condition, then is the statement equally absurd, for it would thus picture the omniscient and unerring God as committing an error, resulting in grievous infelicity to himself. Could any blasphemy be more outrageous than the words of the text, or could any infidel be more effective in attacking the character of the Bible God than the orthodox commentators, who endeavour thus foolishly to account for an evident inconsistency in the text? The main feature in God's determination to destroy man must have been to effectually remove evil from the face of the earth, and thus remove the cause of his own grief; and it would, therefore, be expected that if the world was re-peopled at all, that the new inhabitants would be so differently constituted as to prevent their being liable to the action of similar circumstances to those which had impelled their predecessors in an evil direction. Was this so? No. The book states that God, having declared that all flesh was corrupt, yet saved Noah and his family to re-people the earth, these of the old stock of mankind having personal acquaintance with all the pre-existing evil, corruption, wickedness, and violence, and having the self-same nature and passions as their

fellow-men. Without any rectification or attempt at change, which would improve their thoughts, words, or actions, Noah and his family were preserved specially to re-people the world, and the result was, as common sense would have anticipated, that with a recurrence of similar circumstances and conditions, similar results did necessarily follow; and accordingly, as the population extended, corruption, violence, idolatry, sensuality, the crimes of Sodom and Gomorrah, murder and rapine, all prevailed, and man became shortly after as wicked as he was before the flood. But it may be said, you are only dealing with one little portion of the book, you are taking that which seems to stand out in striking relief, and trying to make a case out of it. You condemn this punishment, but you don't understand that God is a God of love, of mercy, of kindness, and of truth; he neither grieves nor repents as man, and though it says there that he grieves and repents, yet if you would see it in a different light, not seeking to cavil, but in a spirit of faith, you would make something else of it. You tell me to read this book with the spirit of humility, faith, and prayer, and I dare say I shall be told before this discussion is at an end, that if I had done this, I should not have attached to these texts the meanings I have. But I tell you that the best spirit in which to grapple with any question is a desire to understand it, and an intention to get to the bottom of it. (Hear, hear.) The only way to get at truth is to search, to rend the veil that is thrown across the temple, despite all consequences. The desire to keep men ignorant only exists in those who want to keep their feet upon the necks of the people. There never can be any harm in man obtaining knowledge. Knowledge is the lever by which man may raise himself, despite all the creeds in the world. Knowledge is a sword which has cut through many creeds, and is cutting through many more. This God of the Bible a God of love! It seems to me that he is not so, for I cannot imagine that any deity, being a god of love, would at any time order one nation to declare war against another. And yet we find this Deity, when guiding his chosen people to the promised land, declares war against a particular nation: "I will have war with them from generation to generation." What, the Deity, the Omnipotent, the All-powerful war with man? Why, by his will alone, he could destroy all. The Creator declaring war against those whom he had not yet created! Surely this is unjust. I, such as I am, did not choose where I should be born, what language I should speak, in what clime I should live. I chose none of these, and yet here I am, and perhaps against me, before ever I breathed, a decree of war was promulgated by this God of love and mercy. Did the poor Amalekite choose that he should be one? Why war against him? Is this just? Is it loving? Having arrived at the close of this, my first address, I have to thank you for the kindness with which you have listened to me. If we preserve this order all through the debate, you may depend upon it we shall come [from it wiser and more thoughtful men. And I am sure, whether your feelings are shocked or not, we shall all come from it better men and women than we came to it. (Cheers.)

The Rev. BREWIN GRANT—(cheers)—Mr. Chairman, Ladies, and Gentlemen,—I shall be obliged if, during the whole of my address, no person intimate the least assent to what I say. I shall first make a few observations upon some of the general points of Mr. Iconoclast's speech. The fact that God gave Iconoclast his mental power is no justification, if he chooses to misuse that power. He says the flood was a punishment which strikes every man with horror. If not, there would have been no use in recording it. That is what punishment is for—to be a warning for all time. He says that Noah, immediately after leaving the ark, became intoxicated. But if he examines, he will find it was not so. Noah planted a vineyard, and drank of the fruit of the vine (Gen. ix, 20); but I think it would require some time for the trees to grow, and produce the fruit. (Hear.) The question we are here to debate to-night is, as stated on Iconoclast's placard, "The God of the Bible revengeful, inconstant, unmerciful, and unjust. His attributes proven to be contradicted by the book which is professed to reveal them." The proper discussion of a subject requires—first, a clear statement of the case; secondly, a distinct enunciation of the principles by which each part is to be maintained; and thirdly, an arrangement of the details, facts, or passages under each separate head, with the proof of their appropriateness to sustain the parts of the proposition to which they are assumed to belong. Iconoclast supplied me with the texts of Scripture by which he would support his main proposition; and I advised him to take them back, and classify them under the separate heads for which they were to be used: this he promised and attempted; but is evidently not accustomed to this logical method, and therefore his second paper failed to cover the passages, or to fulfil the ninth term signed for the debate. In order that our discussion may be orderly and instructive, on my side at least, I shall state the general nature of the case, and classify the passages as far as they will fall under the different parts of the proposition; shew the principles of interpretation proper to each; and as far as time allows, and it may seem requisite, point out the false principles on which Iconoclast perverts these texts to support his extraordinary proposition. The statement of the question, as propounded by Iconoclast, is overloaded with epithets, and not very consecutive: the latter part of the proposition may have a meaning, but the author is responsible for it. "His attributes proven to be contradicted by the book which is professed to reveal them," may mean those attributes ascribed to him by Iconoclast, namely, "revengeful, unmerciful, unjust, and inconstant," which no doubt *are* contradicted by the Bible. In the first part of Iconoclast's proposition, he enumerates the attributes of the God of the Bible; and in the second part he declares that the Bible falsifies the statements of the first part. His proposition is quite right, but it does not say what he meant. If he can make the two parts hang together by a clearer connexion than the printer's hyphens (---) on his original placard, he will rescue himself from ridicule. The second part is not English: by the "book is professed," he means "the book which professes to," or which is regarded as revealing them, "Re-

vengeful, unmerciful, and unjust," are three words for one idea; for injustice is at the foundation of all. "Inconstant" may mean that God is not always "unmerciful," especially since the passages supplied contain cases of refraining from a threatened infliction; but inconstancy itself can be no moral charge, unless there be some injustice connected with it, so that one word might stand for all four. Iconoclast having failed to arrange his texts under these numerous headings, I shall make the best of them, by arranging them in such order as may allow of a systematic and logical exposition. For the great defect of infidel argument, and that which alone renders it powerful with the weak, is getting lost in the details, without the guiding clue of leading principles. They fulfil the German proverb, "Some men cannot see the wood for the trees." They are so occupied in cutting at branches with a blunt knife, that they cannot take a survey of the entire plantation, to estimate the worth and force of the whole. We shall, therefore, ascend a series of hills by the side of each wood, sweep with the eye the lines which bound them, and shew the bearing of the whole cluster, while the infidel is vainly trying to thread his way through, and calling out for other people to come and be lost with him. Iconoclast's great argument has been based upon THE FLOOD. I shall enter into the moral argument on it, and on other cases by implication. ("Speak up.") In reference to the flood, as affecting the justice or benevolence of God, Iconoclast thus sums up his argument in his written outline:—"From the deluge I shall argue that the Deity, if omniscient, must have been equally affected by the wickedness of man prior to creation, and therefore that the reason given for the deluge is not the correct one." Perhaps he will inform us what the "correct reason" was; the reason given in the Bible, which is all he has to argue against, is, the universal sin of man: that God is always equally affected by the view of sin, is no reason why he might not display this affection by manifesting his displeasure when the sin actually occurred. Unless, perhaps, Iconoclast imagines that, because God knew of these sins before they were committed, he should have drowned men before they were created. (A laugh.) This obscure objection is followed by a second statement, in which Iconoclast and his fraternity are as much out of their depth as if they were wading through the flood. The statement is, "That the Deity, if omnipotent, might have prevented (and acted unjustly in not preventing) the crimes which *are alleged* to have preceded the deluge." Here, of course, "the crimes" are a matter of doubt, and at any rate are thrown back on the Creator, because his omnipotence did not prevent them. This assumes that the Creator could have no wise and adequate reasons for admitting a system of things in which there should be any evil, however much this evil may be related to a preponderance of good. It assumes that God's omnipotence could not create a race of moral agents, whose sins may be justly punished, and thus it contradicts that very omnipotence which it involves. It assumes that to create beings in a state of moral responsibility, and to judge them according to their actions and opportunities, is a criminal act. It assumes that God, who gave men "life

and breath, and all things," and whose laws man breaks, is himself the only sinner. It assumes that, when we neglect our opportunities, degrade the high faculties we are endowed with, and openly insult our benefactor, it is all God's sin, and none of it our own. It assumes that the Creator is bound to make nothing but automata or machines, with no capacity of sin or holiness. It ascribes all the sin of man to his condition in the world, and so justifies every action and repeals all morality; for it assumes that God ought to have prevented sin, which means either that he should not have given to us existence at all, which would be an effectual remedy; or that the state in which he has placed us, is the cause of our "alleged crimes," and that therefore, in fact, we have really no crimes at all. The whole is from God's injustice, in allowing man to exist as he is placed on earth. But if the fact of God having so placed man is our exoneration from sin, the fact that we *are* so placed, whether by God or nature, is an equal justification of every action, and a repeal of all duty. It makes all our opinions and actions accidental or necessitated, without any rule of reason or conscience, and thus destroys the value of our moral opinions on the character of God; for it makes morality impossible, and renders it absurd, for such a creature as the infidel here describes himself to be, to pretend to offer any opinion on right or wrong, mercy or cruelty. Therefore, either the implied premises on which this infidel argument rests must be abandoned, or the conclusion from them is set aside; for if we assume, as this argument does, that God or nature is the necessary cause of man's actions, thoughts, and feelings, there is no morality possible, and no measure left of what is revengeful or unjust. Iconoclast, consequently, cannot affirm his proposition, while maintaining the assumptions on which it is founded, and he cannot abandon these assumptions without equally losing his proposition. But he must either maintain or give up the premises on which he argues; and therefore is bound either way to lose his argument. How inextricably he is involved, like a man struggling in a bog, who gets further in the harder he tries to get out, is further evident as we glance at the relation of this question to the Divine omniscience. It assumes that God foreknows things, and so can prevent them; and that omniscience, which takes in all at a glance, sees one thing before another; and that omnipotence must prevent what omniscience foresees. Here the argument is founded on confusing the language respecting the infinite knowledge of God and the finite knowledge of men: wherein the dexterous can juggle and the ignorant get lost, between language suitable to the divine knowledge and that which is adapted to the limitation of the human faculties. From this Babel confusion of tongues, arise all those perplexing questions respecting foreknowledge, predestination, and the like. Let it be understood that what is called foreknowledge in God, is "*before*" in relation to man's knowledge, who has to learn by degrees; but God being omniscient, cannot learn; he knows all at once, and therefore to him absolutely there is no foreknowledge; it is "*before*" to us—it is always present to him. Therefore, when it is assumed that God ought by his omnipotence to prevent what his omniscience foresees, there is a cluster

of contradictions. First, to omniscience, there can be no fore or after; all is there, present always. Secondly, to prevent what he foresees, is itself a contradiction; for if he foresees it, how can he prevent it? since, then, he would *foresee* what never comes *after*—in other words, he would foresee *nothing*. (Laughter.) This foolish dream of impossibilities arises out of thinking that God is altogether such an one as ourselves; trying this or that scheme, balancing chances and probabilities, as if he did not always "see the end from the beginning." There is not room to expand this argument; it is enough to suggest it, for those who desire to meditate on it, and these will find that it hoists off a mountain of difficulties which ignorance heaps on the bible. An infidel advocate will find it to his credit not to understand it, for it undermines him. Let us see how all the moral difficulties of the bible, so often paraded by men who should leave the word morals out of their vocabulary, will look in the light of this philosophy of common sense. God's omniscience should foresee, and his omnipotence ought to have prevented all evil: then his omnipotence would prove that his omniscience was at fault, in foreseeing what never happened. The only reason for introducing this vain babbling of science, or philosophy, falsely so called, is to exonerate man from all charge of sin, and to throw his alleged crimes on his Maker, in order to accuse God of injustice when he punishes iniquity. But as this attempt so miserably fails, then every instance of divine judgment, recorded in the bible, is to be justified by the sins which these judgments corrected, and against which they remain like the pillar of salt, a warning to mankind. To clear these principles, is to carry all the details, for every one can find the crimes alleged for most of the judgments which are recorded: and therefore the principle of the bible is justified, without a minute analysis of each particular case, for which we have not space, and which every one ought to be able to make for himself. There is one other view of this general argument which we may state, to leave no loophole for these metaphysical geniuses. (A laugh.) Man—so we have been told to-night—is the creature of those circumstances in which God placed him; he did not make himself, and therefore should not be blamed for what he does. The answer is as plain as the objection: God did not make himself, any more than we made ourselves; and since he acts in accordance with his nature, which he did not make, he cannot justly be blamed for anything he does. So if these men will justify the creature by their philosophy, the same justifies the Creator, and destroys the proposition that "the God of the bible is unmerciful and unjust," in punishing crimes which men cannot help committing; since, by the same argument, God cannot help making them and punishing them. We may now leave this philosophy by which infidels commit suicide so handsomely, and argue the case of the flood, which in principle includes all others,—on grounds which will satisfy all people of honest minds. The flood was the manifestation of God's justice against sin; as is clearly expressed in the bible history, Gen. vi. 5-13. God's long-suffering mercy was displayed, as St. Peter says, (1 Peter, iii. 20,) "*When once the long-suffering of God waited while the ark was*

a preparing." How long God waited, is expressed in Gen. vi. 3. "Yet his days shall be one hundred and twenty years." That is, his days for repentance, for which God waited. While Noah "preached righteousness," (2 Peter, ii. 5,) he was building the ark, to second his preaching by his actions. What did God wait a hundred and twenty years for? It was for the world to repent. And if any repented and died before the flood, or repented when the rain began, they, with the children who need no repentance, went through the flood to safe keeping, as the same St. Peter informs us, that "Jesus being put to death in the flesh, [his body being slain] was quickened in the spirit, [remained alive as to inward nature,] in which spirit, [during which disembodied state] he went and preached [proclaiming the completion of the expected salvation] to the spirits in prison [in safe keeping] who were some time disobedient [and, consequently, some time became obedient] when once [while] the long-suffering of God waited [120 years] in the days of Noah while the ark was a preparing." (1 Peter, iii. 18-20.) "Eight souls were saved by water," temporally; and many souls were saved eternally by repentance; while others would need no repentance, but as infants, belong to the arms of Jesus. Behold then the goodness and severity of God: to them that were saved, "goodness;" to them that perished, "severity;" God's righteous anger against sin, which sinners bring forward to lead others to join them in the hatred of God whom they fear, because they know themselves to be obnoxious to his justice. Another argument Iconoclast has brought forward, besides the flood, has been the constant statement, that the bible represents that God can not repent, and yet he repents. "Inconstant," is one of the epithets applied by Iconoclast to the God of the bible; and the cases which he adduces in proof are instances of *constancy*; as when God repents of an evil which he had threatened—that is, does not inflict the punishment. But the infidel forgets, if he ever knew, that most of God's threatenings and promises are conditional. "If men do not repent," is the condition of a warning; "if men continue to obey," is the condition of a promise. Therefore, if after judgments have been denounced, a man or a nation repents, and *still* the judgment is inflicted, this would itself be inconstant and unfaithful: but to withhold the execution of the threat when the warning has produced repentance in man, is simply faithfulness in God. It is only by the lowest style of a punster playing on words, that these men manufacture this charge of inconstancy. We have only to remember that this revelation, though *from* God, is addressed to man, in order to see the wisdom of adopting such a phraseology as man will understand, from the analogies of human conduct. Accordingly, when God is said to *repent* that he made man, (Genesis vi., 6) or that he set up Saul for king, (1 Sam., xv., 11,) it means that God is dissatisfied with the character of men and with the conduct of Saul, and that he will remove one from the earth, and the line of the other from the kingdom. Any merchant may say—"I repent, or am sorry that I engaged this clerk;" in other words, I must dismiss him for incompetence or dishonesty. But is the merchant inconstant? No. The implied terms of the contract were—"While you do

your duty, you retain your situation; if you fail, you will lose it." God's repenting is of a like kind, as he himself teaches in Jeremiah xviii., 7-10:—"At what instant I shall speak concerning a nation, * * to destroy it, if that nation * * turn from their evil, I will repent me of the evil that I thought to do unto them." That is, *I will not inflict* the judgment. So of a nation to which good is promised—"If it do evil in my sight, then I will repent of the good." That is, withhold the benefits, because they have violated the conditions. Now, if in these cases God did *not* repent of evil when man turns from evil; if he did *not* withhold a promised blessing when man turns from the stipulated obedience, *then God would be inconstant*. A contradiction is supposed to be found in Numbers xxiii., 19:—"God is not a man that he should lie, neither the Son of Man that he should repent; hath he said it, and shall he not do it? Hath he spoken, and shall he not make it good?" This means that God never repents in the sense of falsifying his word. He makes good his promises and his threatenings; but then only in accordance with the condition, that if man repents or turns from sin, God repents or refrains from punishment; and if man repents or turns from obedience, God repents or turns from blessing him. The merchant who repents engaging a clerk, that is turns him off, may still vindicate his consistency by saying, "I have fulfilled the stipulation, maintained my word, which was, not to repent keeping you, unless you repented serving me. Wherein can you find fault? Am I a secularist that I should lie, or an infidel committee man that I should violate a ratified agreement?" (A laugh.) But if, after promising to prevent or avert a threatened evil, in case the people thus warned should repent of their sins, God should still carry out the punishment, notwithstanding man's repentance, he would be inconstant and faithless: now, because he is not so;—because, when Nineveh repented, "and God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them; and he did it not."—Jonah iii., 10. Iconoclast, blindly following blind leaders, and leading blinder followers, declares God "inconstant!" Because God, who has promised to hear prayer, did hear the prayer of Moses, (Exodus, xxxii., 7—14) "and repent of the evil which he thought to do unto the people;" this is put down in Iconoclast's list of texts to form an indictment against the God of the bible. In all these cases, the Creator fulfils his words, does not lie, but acts in harmony with the conditions laid down. He fulfils the "terms," which infidels cannot understand, because it is contrary to their practice. All God's promises of personal and final benefit are conditional: they involve or express the "if:" amongst the Jews, "if you obey;" in Christianity, "if you believe on the name of the only begotten Son of God." But since Iconoclast ignorantly measures the God of the bible by the divine arrangements as King of the Jews, we may refer to a few passages which the readers of the report may turn up for themselves:—Exodus xv., 26; xix., 5. Leviticus xxvi. 21—42. Deut. xi., 26—28; xxviii., 2—15; xxix., 24—28. Jeremiah xviii., 7—10; xxvi., 3, 4. These are all cases of "if:" where, "if" man is obedient, God will repent

of curses; "if" disobedient, he will repent of blessings; that is, neither inflict the one nor bestow the other. So that, here is a constant inconstancy; in other words, an inviolable fidelity to the conditions; treating men according to their works; and, therefore, when Iconoclast enumerates "inconstant" among the attributes of God, he by mistake told the truth, when he added, "his attributes" (so enunciated) "proven to be contradicted by the book which is professed to reveal them." This is what the book is for, to contradict all he says. (Laughter.) This repenting, &c., is a fixed principle. Nature has the same "if;" she promises fertility, and if men repent of sowing, she repents of giving a crop; if men repent of work, she repents of bestowing the rewards of diligence. (Iconoclast, Hear, hear.) The law promises protection, but if we repent of honesty, the law repents, and puts us in prison; if we commit murder, the law repents and hangs us. If our innocence be proved, the law repents and acquits us; and yet all the while nature and law are without change; the change is in the subject bringing himself under the different fixed and constant conditions. Every father, judge, and master says the same to children, subjects, and servants: if ye obey, it is well for you; if not, I repent, and make it ill for you: and this repentance is without injustice and without inconstancy. We need not prove that God is constant, by citing the promise of the seed of the woman, to Adam and Eve, repeated to Abraham, continued to Jacob, carried down the stream of Israel, and fulfilled in the glorious gospel of the blessed God. It is enough to extinguish infidel pretences by the cases which they choose themselves; they have too much contracted their understandings to embrace any wider argument than belongs to the confused jumble of details which amuse the auditors in holes of progress, and bolster up the consciences of renegade believers, and help them to harden their faces like a flint, and whistle down those fears which ever force them to be trying to make themselves believe that they think the Bible is what they say it is. (Loud cheers.)

ICONOCLAST — (loud cheers) — When the Romans were about to send an army against a neighbouring state, it was their custom to enhance the value of the victory to be gained, to extol the heroism of the enemy, and the dangers of the enterprise. My friend, unlike the Romans, and more confident than they, can afford to depreciate, and tell you how poor an adversary I am. If so, the less the honour of his victory — (loud cheers) — and the more my honour if I win it. As he says I am inextricably involved, it will require great strength of purpose and of mind to extricate myself. As he will not tell you how clever I am, I must try to prove it myself. (Laughter.) I regret that I have not the wit which can afford to indulge in a pun in reference to that Omnipotent Being who he tells us is the God he believes in. I do not possess his power, but I have the purpose to tell you what I think, and how. If illogical, it is such logic as I possess. If I have not more power, I regret it is no better to do my subject justice. I am arguing for the truth. I know I have the truth, and if I fail, my power and ability are at fault, and not my cause. (Hear, hear.) I do not want the praise or the

condemnation of any man. I am here and ready to defend myself; and if a man sneers at me, he must not be surprised if the sword should cut both ways. I am young, and not so logical as my friend, but when a man uses the tongue, let him ware well his weapon. When a man draws his blade and makes a few useless passes, let it not be supposed he will never strike home. I have given him my texts, and he has wisely observed on the foolishness that animated me. He tells me that my propositions contain something I did not intend, and that crushes me. He has found time to answer much that I had not advanced, and considers, no doubt, that he has fully answered me. He has told you that what I have urged will recoil on myself. I regret I have been so unwise, and only trust that the same fate will not fall on him. He has compared God to what? What is his idea of the great I Am—who is, and was, and is to come? What is his comparison of the Omnipotent, the Omniscient, with infinite power and knowledge? It is to a merchant engaging a clerk. (Loud cheers.) I regret I am not so apt at finding a simile, and that I cannot find words so fit to express my ideas. A merchant, even if a phrenologist, can only guess at the character of the person he engages. He may not know where the clerk was born, and he could not guess, unless the man had been brought up in his family, what were the circumstances that had governed and moulded him. The merchant cannot tell the many private things that may have tended to make the clerk honest or dishonest; and yet this merchant, knowing so little about the clerk, able to do so little is compared to God. This is logical I suppose, and no doubt I shall grow wiser. He compares God to a parent repenting, and tells you that repentance does not mean repentance. I do not expect any of the words do mean what they appear to mean. He tells you, what I never knew before, that the law repents when it punishes a man. This is so clear that I need not enlarge upon it. (Laughter.) "Repent!" What do you mean when you tell me that the word does not mean that? When God says to a people if you don't do so-and-so I will punish you; if the people do it he repents of the evil. I tell you if your statement of the Deity's knowledge be correct, and the Deity knows whether the people will do it or not, it is a farce to say "if you do not, I will punish you," because he knows whether they will or not. (Cheers.) I am not so logical, but you see I have improved. He tells you I am wrong in saying the attributes are proven to be contradicted by the book, and that I did not mean to say it. He seems to know more what I mean than I do, but I thought I knew what I meant, and I think so still. Of itself, the book does not profess to be a revelation, but many people profess for it that it is. That is what I meant. When I said "his attributes," I meant the attributes alleged in this book to be God's. Although I regret I do not possess that clearness in stating a proposition which is desirable, I also regret that my friend's acute understanding did not perceive what I really did mean. You are told that we assumed that it was necessary that the Creator should make automata. Did we? I will tell you what I assumed. ("Speak up.") I shall probably speak loud enough for all

to hear, if you will allow me to have my own way. I hope you will make as few interruptions as you can, because, my ideas not being very bright, I do not want to lose any of them. (Cheers and laughter.) What I assumed was, that if God was as you say, all powerful, having power to make men good, he need not have made them evil. I do not know whether a good man is an automaton, but I am afraid my friend's logic is scarcely what he professes it to be. I should be very sorry in any way to cry down my friend, because I know his powers to be so great, that if I can only stand with him until the last evening, I shall conceive that I have achieved somewhat. For I am but a young soldier in the field, and he has wielded his sword so often that perchance the edge is gone, and it has become blunted in his many conflicts. (Laughter.) Automaton! Is a good man an automaton? What does my friend mean? I mean that if God had the power, which the Bible says he has, of making men good, I consider it unjust for him to make men evil and then punish men for the evil he himself had made. I mean that if God be all powerful, he is not just in having brought evil into existence at all. My friend says God brought it into existence for his own wise purposes. God did not say so, but as my friend's acute perception enables him to give further information on the point than God gave, perhaps it will enable him to tell us whence came his knowledge. We are told that God brought evil into the world that he might do the more good. Is that logic? Can bad by any possibility enhance good? My friend may tell me that the consciousness of having been without a thing, gives zest to the enjoyment of it when got. But I tell you that it would have been far the better for man to have always been in a state of happiness, and never to have been in a state of evil at all. No amount of logic, however acute, can ever make my illogical mind believe to the contrary. He tells me God is not inconstant, but is a God of truth always. Now, for myself, I was always determined to get at the truth, and have ever acted on this determination. So far from the God of the Bible being a God of truth, he has contradicted himself, for he says that he appeared to Abraham, Isaac, and Jacob, by the name of God Almighty, but in his name of Jehovah was he not known to them? Now, I say he was known unto Abraham, Isaac, and Jacob, in the name of Jehovah, and he himself has contradicted himself. God a God of truth! Why God promised to Abraham in the most solemn words—he repeated his promise; nay, this book which reveals the attributes of Almighty God, tells us that that God condescended to swear to a weak, puny man that he would establish his kingdom for ever, and that his seed should be as numerous as the sand upon the sea shore. That promise was reiterated and sworn by God; and I ask where is that kingdom now? Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal. God swore that it should be for ever: he established it, and now it is a thing of the past. You tell me that the God of the Bible always speaks the truth, and that he revealed himself in this book. I ask you to explain me this—"Therefore, hear the word of the Lord. I saw the Lord sitting upon his throne, and

all the host of heaven standing on his right hand and on his left. And the Lord said, who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-Gilead? And one spoke, saying after this manner, and another after that manner. Then there came out a spirit and stood before the Lord, and said I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, thou shalt entice him, and thou also shalt prevail. Go out, and do even so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." (2 Chronicles xviii., 18 to 22.) My friend may say that the account of the prophet was not a correct one; and the Lord certainly appears to have been very unfortunate in most of his prophets. He himself says of some of them that lies came out of their mouths like water, and of others, that they were as cunning as foxes to deceive. This is very unfortunate, because we never know when really to rely upon a priest and when not. We never know what will really happen from what God's mouthpieces say, because he himself has given us such a very bad character of them, and it behoves us to use great caution in relation to them. But supposing that for once the prophet did not tell a falsehood; that the priest in this instance really did speak the truth. The all-wise Deity is represented as sitting in council, seeking strategical suggestions from inferior spirits, inciting them to devise and offer plans for his approval or rejection; and ultimately the God of truth is represented as receiving and approving a scheme based on falsehood and treachery. Those who should be pure and without guile, the heavenly host, uncorrupted by contact with frail humanity, or gross earthly conditions, the angels of the Lord—these prompted by the Deity, who is the fountain of all truth and purity, plan amongst themselves the most plausible form of falsehood, to induce Ahab to proceed to the place where his enemies should destroy him. In this case as in the preceding, if the account is received as literal truth, the effect is to deprive the Deity of his noblest attributes. God, however, we are told, is a God of justice, and no respecter of persons, though he loved Jacob and hated Esau, Esau having the misfortune to be an honest man, while Jacob was a cowardly knave. I dare say most of you know the story of Jacob and Esau, but I will briefly relate it. They were the sons of a patriarch named Isaac. Jacob was a plain man, dwelling in tents, but Esau was a cunning hunter, a man of the field. One day, Esau came from hunting fatigued, hungered, and ready to die. At the point of death, he asked his brother for food, and that good, kind brother, whom God loved, seeing his brother exhausted and ready to drop, says, "Sell me your birthright for food." Esau, sooner than die, did give up his birthright to his brother, and God ratified a contract which deprived Esau of his portion of the promised land. At the death of their father, Jacob robbed Esau of his blessing, and again God confirmed the robbery, sending him forth to live by the sword. Again, Jacob, after a life of cunning and trickery in a distant part, returns to his own land, and finds his brother in power with the sword in his hand. He

sends to propitiate Esau. His presents are returned, and Esau falls upon his neck, blesses him, and forgives the fraud, cunning, and trickery of his early life. Yet God says, "Jacob have I loved, and Esau have I hated." Again, God excluded Abraham's first-born son Ishmael from the promised land, because he was a slave. It is not I who quarrel with the justice of the Deity, and speak in disrespectful terms of him; it is not I who would be blasphemous; I but give you the words of the book itself. And now, in conclusion, as my time is up, let me beseech my friend not to attack me, but my words. I possess the same power, though perhaps not so brilliant as my friend, yet in a slight degree, and he may be sure his blows will be returned. If we are searching for truth, don't let us call one another liars and infidels—(Hear, hear.)—and sneer at one another's consistency and honesty. Don't let us attack one another's friends, but one another's sayings. (Cheers.)

The CHAIRMAN; You have a quarter of an hour yet.

ICONOCLAST: I was under the impression that I was only to speak that time. I will enlarge upon this, the most serious and important question I have to do with this evening; is God a God of justice? Did Ishmael choose that he should be born of a bondwoman? Oh that I possessed the power to make each one of you feel the high esteem in which I hold the word liberty; that I possessed a tongue of fire that should light in each a flame that should never be quenched. I hold that it is diabolical for man to be a slave, and yet I find this man Ishmael born a slave, and shut out of the promised land because he was a slave. Did Ishmael choose that he should be a slave, and yet, though the first-born of his father, he is to be shut out from the land of promise for a cause over which he had no control. Slavery, that curse of humanity, I find again and again in your Bible. I am told in it that you may purchase a man for a number of years, bones, blood, and brain; that you may work him, aye, that you may beat him so cruelly that he will die; but if he live three days, you escape the consequences of having murdered him, because he is your money? What the power of gold recognised in the kingdom of God! What, man allowed to take his fellow man, with the same reason, the same brains, the same intelligence as himself, perhaps not so logical, indeed, and to beat him within three days of his life, because he is his money. It is even so, gold is the god men worship; its power is recognised everywhere, even in the kingdom of God. Again, if a man marry while he is your slave, his wife and children shall be your slaves also, and if he goes out he shall leave them with you. For you know slaves do not love their wives; love with them is an accident; they have not, like you and I, common human feeling. At least God does not think they have, for he states that if this slave shall love his wife and children, and refuse to leave his master, then his master shall take him to the door post, bore his ear with an awl, and he shall be a slave for ever. (Shame.) "Oh, but this was meant for the Jews." The more unfortunate, then, for them. They were the chosen people of God. But if for the Jews, why not for all. If you tell me that any particular part of this book does not apply to me, I ask, in return,

which part does? If you say one chapter does not apply to me, then I challenge your right to apply a single sentence to me. If the whole is not a revelation from God to man, then I deny the whole; and if it be a revelation, then I say that the God of the bible is unjust in allowing and sanctioning slavery. Man's desire is to be free. No man is a man unless he desires to be free. One main reason of my being here to speak to you to night is to make you be free physically and mentally, and that, knowing your rights, you may have the power to take them despite of any one. I may be a poor logician, but with my little learning I have got thus far with my logic to know that born into the world how I may be, I am as noble as any other man so long as my course of conduct is honest and true. I believe that the true source of happiness is to make other men happy and wise, and no system can make man happy or wise which even connives at men being slaves. Connected with this slavery, there is, I blush to tell you, a horrid, terrible, degrading inhumanity, which I should shudder to read in an assembly like this. My friend may tell me that this was ordained for an ignorant people and an ignorant age. I tell him, if it is revealed by God, then it is for all humanity, otherwise it is no revelation at all. I will challenge slavery wherever I find it. I will combat it whenever it comes in my way. Slavery of the mind is an evil, as well as slavery of the body, and I am here to combat the slavery of a creed. I believe that a book which contains any such precept as that a man's wife and children may be taken from him, is a bad, bad book. Even in our own time we see men speaking our own Saxon language, with white skins like ourselves, and standing erect as I do, supporting the bondage of their fellow creatures, and preaching in their churches from this very bible, that men may be slaves. What, I ask, is this; did these men choose where they should be born? Is it not a terrible punishment, whatever the crime of their forefathers? Shall I say more? Shall I tell you that throughout this book I find constant evidences of God's injustice. I may not be logical, but I am one who thinks that man is responsible to society for his own crimes alone. This book, however, tells me that the people shall suffer for the crime of their king. This I say is unjust. I am told that your God is a God of mercy, love, and truth, and yet the bible says that the very worst man of whom we have any record, was a man after God's own heart. I am told that the man who in early life rebelled against his king, collected around him the vagabonds, the discontented, and those who were in debt, who fled to a foreign country, and murdered the inhabitants of the country who had sheltered him; who robbed right and left; who when he came to the throne himself, was so bad that his family exhibited the most disgusting immorality; who could not have been a good father, or he would not have had such bad children—"Oh, oh"—who was a very bad citizen; who, when the Philistines prepared for war, assembled an army to help to murder his own brethren in blood, and country; yet he was a man after God's own heart. The man who caused people to be murdered in the most barbarous manner without offence; who robbed a chosen soldier of his best treasure in his absence, and then coolly picked him

murder. This David it is whose crime God revenges upon his unfortunate subjects who had committed no offence. From his earliest birth David was a wicked man, and through his whole life was thoroughly bad; he robbed, murdered, and lied, without compunction; when on his death-bed he begged his own son to bring two more men down to the grave in blood; and yet he, of all others, is declared to be the man after God's own heart. Mark you, it is not I who say he was the man after God's own heart; it is the bible, which also says that he was perfect in his ways, and never broke any of God's ordinances. No doubt my friend's keener logic will shew that I am inextricably involved in dealing with this,—no doubt he will prove that slavery don't mean slavery, but something else; no doubt he will prove that it's spiritual death, and not literal—that if I had read this prayerfully and in faith, I should have made something different of it. But I challenge him to deal with these texts as they are. Let me have them expounded, and don't tell me how poor I am, how weak I am—(laughter)—but view these facts staring you in the face from your own book—revealed, as you tell me, by God; and when talking of a low class of punsters, believe me I would never make a pun in relation to Deity, when I was speaking solemnly, nor throw ridicule even on your monster Deity, whom I cannot revere. And if I am to speak of a Deity independent of this book, I should consider it a shame and disgrace to me, much more if I believed, were I to descend to punning. The book is before us; let us have the courage to open it, to read it honestly, and not fear what men say, or what consequences may follow. Pardon me, if in anything I may have offended. Pardon me, if to some I may seem to have used language which does not apply to the Deity. It is in the book. I have but used it as it is. Let my friend shew me that my words have not been true upon it. (Cheers.)

Rev. B. GRANT—(cheers)—Iconoclast, by his references to my logic, as likely to correct his representations, is evidently afraid that I shall show that the passages which he quotes do not mean what he assumes. His strength lies not in his logic, but in his lungs. There are some passages which I shall take up on the fourth night, when I come to examine his book. He says there is a contradiction in the statement that God was not known to Abraham by the name of Jehovah. This occurs in his celebrated Bal Shaddai passage, which will come on for argument on our fourth night. But I will first explain one passage. He says that God sent lying prophets to deceive the king. Whereas, this was a vision, in which the prophet represented to the king: "These men are deceiving you." Therefore, instead of God deceiving, or sending the prophet to deceive, he sent this prophet warn the king against being deceived. (Cheers.) Of course Iconoclast does not understand it. (Cheers and laughter.) As he asks me to explain it, I shall be very happy to gratify him, as far as my time permits. (A female in the saloon: Explain it as it is. Laughter.) It is a favourite theme of infidel declamation, to describe all the defects of David, and say, "Behold the man after God's own heart!" As if God approved of *David's sins!* The phrase, "after my own heart"

refers to David as king and captain of God's host, and means his readiness to obey orders sent direct by a prophet, in opposition to Saul, who disobeyed those orders, (1 Samuel, xiii., 13, 14,) and was therefore set aside for David, a man who would do God's will, as announced by a direct communication from the prophets, who were God's messengers. This is sufficiently proved in the Halifax debate; but infidels never learn, and therefore reiterate one another's blunders, so ready are they, in the blindness of their rage, to throw at the God of the bible any stone which first comes to hand. The public character of kings is given in the histories, not their private moral character. David's private character is in the Psalms, where his confessions of sin are worth all the virtues of all the infidels rolled into one. (Cheers.) And now for slavery. Iconoclast wants a little information about that, and here it is ready. It is frequently asserted, and is reiterated by Iconoclast, that the God of the bible is favourable to slavery; and this is founded not on any general principles of the scriptures, which no infidel was ever capable of appreciating, but upon certain temporary regulations of the Jewish law and historical instances, which shew the state of the times, but not the principles intended to be enforced by the God of the Bible. We may, however, examine this case of slavery, as a specimen instance of the alleged imperfections of the Mosaic law, and of the patriarchal times; and by the principles applicable to this, estimate all other similar cases. We shall first give a detailed account of the history and regulations on this subject, and secondly, state the argument as applicable to this and like instances of pretended defective bible morality. We may, however, premise two things: that the morality of the God of the bible is not to be estimated by the exceptional and temporary regulations, and histories of Judaism; and secondly, that it may be fairly questioned whether the term "slave," in our modern sense, can properly be applied to the bondmen and bondmaidens, whose treatment is modified, but whose class was not instituted, by the Jewish law, or by any other law in the bible. An early instance of so-called slavery is that of Abraham, who is scolded by Mr. Barker and his fraternity as "slave breeder," &c., whose example supports the American "peculiarly" infamous "institution." In Gen. xiv. 14, 15, Abraham arms three hundred trained servants, born in his house, and leads them to rescue Lot. Let any American owner follow this example, and see how many would come back. In Gen. xv. 2, 3, we learn that one of these "slaves" would have been Abraham's "heir" if he had had no son by wedlock. Gen. xxiv. is a touching history of one of these "slaves," who travelled to find a wife for Abraham's son. Those who can appreciate this may fairly honour and envy both the slave and his slavery. In Exodus i. 10-19; ii. 23-25; iii. 7, 10, we have a description of *real slavery*:—Israel in Egypt: and the command of God commissioning Moses to lead this nation out of slavery. Exodus is an account of the escape of a nation of slaves under the guidance of the God of the bible. Amalek was cursed for stopping these people on the road. Pharaoh and his host were drowned for pursuing fugitive slaves. But since tyranny makes

slaves disposed to be tyrants when they can, and since evil customs are infectious, the Jews in part followed other nations, and the laws of Moses were all to *repress*, to circumscribe, and *not to encourage* or institute slavery, even in the milder form of bondmen and bondwomen that at first existed amongst them. In Exodus xii., 43—49, "bought servants" and foreigners are made citizens, if they submit to the rites of Judaism, and are allowed a share in the Passover feast. The weekly day of rest is expressly extended to bondsmen, whose masters were forced by the law, to allow them one day in seven free from labour. (Exodus xx., 10, xxiii., 12; Deut. v., 14)—"That thy man servant and thy maid servant may rest as well as thou." These bondservants were also to share in all the national festivities.—(Deut. xvi., 9—14.) The law in Exodus xxi., 1—7, is not for slavery in the modern sense; but for a man who had pawned his labour for debt for six years, and if he "loves his master," and will not go free, he is tied to his master. How many American slaves would say, "I love my master, and will not go free?" It is true he was not allowed to take his wife, if he married one who, like himself, was in debt to the master: but he could go free and buy her off, if he deserved her; and if not, she was as well in service as in his house. In Exodus xxi., 16, it is enacted, "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." What is the origin of American slavery but man-stealing? How many slaves would be there now, if every man-stealer and slave-ship crew had been executed? A law occurs in this chapter which would be given only to a money-loving people, where if a man die, not under the hand of his master—like Legree, whose case is stupidly put alongside this in Iconoclast's "Bible what it is," (Page 59.)—the master is no more punished, because the servant "is his money," which supposes that a Jew would feel he had paid a heavy penalty in the loss of the bondsman's service, and therefore would not often commit such a crime. But lest any should persevere in saying that cruelty was *allowed* within a day or two of death, the law in the same chapter gives the lie to the pretence, for in Exodus, xxi., 26—27, we read:—"If a man smite the eye of his servant, or of his maid that it perish; he shall let him go for his eye's sake. If he smite out his manservant's tooth or his maidservant's tooth, he shall let him go free for his tooth's sake." These laws are plainly intended to defend bondservants, and eventually to diminish and annul all forms of slavery. The most cases were not modern slavery, but service for debt, for six years; till the seventh year of release, which is more sensible and humane than our debtors' prisons. Some were captives in war, and others were sold for crime, as in Exodus, xxii., 2—3. A burglar, if caught in the day time, is liable to be "sold for his theft." Every seventh year, there was a release of debtors or bondsmen, as described in Deut., xvi., 18; and when sent out, they were to be "liberally furnished, out of the flock and the floor of the wine press" of their masters. But if any would stay in bondage, saying "he loveth thee and thine house," his ear was to be bored, and he was publicly stigmatised as a willing, stupid bondsman for life. Per-

haps the year of release refers to the Israelite bondsman; but the law for Sabbaths, for public festivals, for releasing a man who had lost an eye or a tooth by cruelty, the law against man-stealing, &c., referred to every bondsman of every nation, that the Jews might hold. And finally there was a fugitive slave law; not like that in America, which forces men to give up slaves to the bloodhounds; but one which forced men *not to give up a run-away bondsman*. In Deut. xxiii., 15—16, we read, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you,"—"thou shalt not oppress him." If this code of laws had been enforced in America, slavery could not have *originated*, for every man-stealer would have been killed instead of paid; and slavery could not *continue* in America, if every slave that took to his heels had a legal asylum in the house which he ran to. Those who defend slavery from the Bible had better do what most slaves in America would be glad of the chance of doing—taking to their heels. Having thus far gone into details, let us examine the *principle* of the argument. It is naturally overlooked by these free enquirers that the scriptures represent God in three relations—as the Creator of the universe, or God of nature; as the King of the Jews, ruling that nation by a theocracy; and as the God of the spirits of all flesh. This last is the God of the Bible, in the full sense of the word: the three terms, as understood by Christians, are God in nature, providence, and grace. This providence was engaged in preserving Israel, as the historical channel of the final and universal religion. Most of the objections of infidels omit the other departments of God's sovereignty, and look at some few of his acts as the King of the Jews; and not even examining Judaism as a system, and in its relation to the times, and to the subsequent religion of the Gospel. Let us, then, follow them into the narrow enclosure of this narrowest circle of God's operations, and expose their incompetence to judge of the least of his ways. It is assumed that God professedly gave perfect political and moral laws to the Jews; that is, laws suitable to a nation far in advance of the Jews. Whereas, all political economists acknowledge that those laws are best—not which are the best in the abstract, but which are most suited to the political and social condition of the people; the best which they are likely to obey. To give English laws to India, irrespective of the difference in the present character of the nations, would introduce anarchy and wretchedness. To accommodate national laws to the political and moral state of the subjects, introducing checks and modifications for those habits which cannot at once be eradicated, is the first effort of an enlightened jurisprudence. Accordingly it has been objected to some classes of political reformers in our days, that they have obstructed improvement by hasty efforts, endeavouring to introduce the thick end of the wedge first, contrary to all notions of political prudence. If, then, a wise man will, because he is wise, adapt his legislation to the possibilities of the country, is it not amazingly absurd to suppose that because God is perfect in wisdom, he will, in his capacity of a civil national legislator, enact laws which a wise man would avoid? Perfection of wisdom implies the

capacity of dealing properly with the nature of the material on which we are working; yet the assumption is, that what no sensible man would do—give laws abstractedly perfect to a rude nationality—*this* God must do because he is all-wise! In other words, his wisdom must lead him to act more foolishly than any man of ordinary intelligence. This is the absurd infidel assumption—(a hiss)—that God's perfection requires him to give political laws, morally perfect, to a nation that is perfectly unfitted for them. God, in the Gospel, has given perfect moral laws, as ruling over individual consciences, and has provided moral aids for their fulfilment. These are perfect for individuals in private life, and are to influence political action; but God is now no longer the political governor of a nation; he is revealed in his full character as the God of the bible dealing with individuals, towards which he gradually advanced his revelation in the prophetic stages of Jewish history. That the bible does not profess to give Jewish laws as final and perfect, is certain; on the contrary, it is expressly stated that the laws themselves were not good—not the best; but the best the people were fit for; and so perfect relatively, but imperfect absolutely. (Iconoclast: Hear, hear.) Accordingly, we read, in Ezekiel xx., 24, 25, "Because they had not executed my judgment, &c. Wherefore I gave them also statutes that were not good." Now, Mr. Iconoclast, put that down. And in Psalms lxxxi., 11, 12, it is stated, "But my people would not hearken to my voice, so I gave them up to their own hearts' lusts; and they walked in their own counsels." The phrase here, "their own hearts' lusts," is in the Hebrew, and in our English margin, "to the hardness of their hearts," which is the very phrase employed by our Saviour to account for the temporary allowance of imperfect laws respecting divorce and polygamy:—Matt. xix. 8-9; Mark, x. 5-9; "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." "For the hardness of your heart he wrote you this precept." Here the Saviour accounts for the character of the law, not by the moral character of the legislator—that is an infidel absurdity—but from the moral condition of the people,—which is a sensible proposition; and he refers to the law in Paradise, as now to be restored and followed. Therefore, according to the bible, God, as the king of the Jews, would have given more advanced national laws if the people had been more advanced. He gave laws perfectly suited to them; laws that tended to check their evil practices, and gradually unfolded a perfect system, which came to its completion in Christianity. Of course the infidels were, till now, ignorant of this fact; and now they will be incompetent, because unwilling to understand it. Our word is for others; we never aim to convince, but only to convict infidel agitators, and to enlighten all others who may really be honest enquirers. So the argument against the bible that it encourages slavery is first falsified by a detailed examination of the cases; and, secondly, stultified by an enquiry into the false principle on which this and similar objections are blindly and presumptuously grounded. (Cheers.) I find I have just time to do the Amalekites, but before going to that I will deal with the reference to Ishmael, which was the most absurd thing that

Iconoclast said, and that is saying something. Perhaps the most absurd argument against the character of God, is the one founded on the treatment of Ishmael, recorded in Genesis xxi., 12—21, where God interferes on behalf of Hagar and her son, promising to make of the lad a great nation: thus favouring a bond-woman and her child, while at the same time honouring marriage, in deciding that Sarah's future child should be the heir of the other promise. The name Ishmael, means God will hear; and was given as a mark of favour, (Genesis xvi., 11,) and in this account, referred to as an instance of divine cruelty. "God heard the voice of the lad," and promised, "I will make him a great nation;" and God opened the eyes of Hagar, "and she saw a well of water and gave the lad to drink," and "God was with the lad." (Genesis xxi., 17—20.) Who is with Iconoclast? (A Voice: God.) Now for the Amalekites. Iconoclast undertakes to "show from the declaration of war against the Amalekites, and the subsequent reiteration of it, that it is established that the Deity is not omnipotent; and that he is unjust and unforgiving." He wants to tell you what he knows, and he doesn't know much. (Laughter, followed by slight hissing.) The declaration referred to is in Exodus xvii., 16, where the English margin gives the Hebrew meaning—"Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation." How this proves that God is unforgiving, because through Israel he will oppose Amalek, as long as Amalek disturbs Israel, may be left to infidel conjecture. The pretence that God is not omnipotent, because the war is protracted, is simple ignorance of the fact that Jehovah, as the king of Israel, did not put forth his full omnipotence to fight their battles, but aided them as they were faithful, and allowed them to be conquered when they were unfaithful. The objection altogether is too foolish to deserve any reply, but being on Iconoclast's outline, I have condescended to notice it. Amalek was true to the divine prophecy, continuing in hostility to Israel, even to the time of Saul, who was sent to "destroy the sinners the Amalekites." (1 Samuel, xv., 18.) I find that I shall have time to answer as to Esau and Jacob. Every vice is attributed to Jacob, especially that of deceitfulness, by those who ought to take him as their captain on this very account, unless they envy his eminence in their own line. (Laughter.) No class of men with which I am acquainted has had all honesty so thoroughly eaten out by trickery and falsehood as the infidel class. I know them well. Jacob had at least the root of goodness in his faith in God; dependence on his providence; and if God honoured one who honoured him, no atheist can complain. It is not merely the outward acts of a man that indicate the value of his principles; there may be that seed of goodness in him which may lead to repentance and humiliation, as in the case of Jacob, who said (Gen. xxxii. 10.) "I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servant." Does the bible then pretend that these men were chosen for their goodness? Undoubtedly he who has a reverence for God, though he be like a young tree that

looks sickly, has a living root in the ground, and will yet put forth foliage: whereas an atheist is like Jonah's gourd that withered after all its shew, or like a branch, full of foliage, grown from the tree of common Christian morality, but which, having no root, withers away, and thus shews that its virtues did not belong to its principles but to the accident of education under better influences. The bible does not say that the Jews were put into Canaan for their goodness, or chosen for themselves; this idea is denied in Deut., ix., 4—7. Jacob was chosen for Abraham's sake; and the Jews were chosen for our sakes; all this was only to select a channel for blessings to descend to us; to fulfil the promise to Abraham—(Genesis, xxii., 18)—“in thy seed shall all the nations of the earth be blessed.” So that the pretence that all these were favoured for their goodness, or in approval of their character, is another instance of ignorance, like that of supposing that their privileges were partiality to them, instead of providing benefits for us. While the absurd imagination that God hated Esau as an individual, by laying waste his mountains hundreds of years after he was dead—(Malachi i., 2, 3)—and the pretence that he was ill-treated by Providence, is all from ignorance of the fact that the promise and the choice related to their posterity, and not to themselves, which of them should be the founder of the natural Israel. Esau, as an individual, was quite as well off as Jacob, indeed better, and had fewer troubles in his life. So the whole is a farrago of profound ignorance; and, instead of this gentleman being called Iconoclast, which means image breaker, he shall be called Iconopoiotes, which is image maker; and it is my business to break them, as I have done to-night, and the pieces will be all about. [Mr. Grant ended with an enthusiastic movement, which called forth a demonstration from his supporters and cheering.]

ICONOCLAST said, I have one little piece of advice to give to those who think they are my friends. They need not trouble themselves to be offended with what concerns me, they may leave that to me; and as to what concerns themselves, I hope that they will be too manly to notice it. My friend says my strength is in my lungs, not in my logic. That is a fact; and there is one point which my friend will not notice, and which he calls the illustrious Bel Shaddai passage. I am not so well informed as he is, and shall be anxious for the fourth night to come that I may learn what it is that makes the passage illustrious, as he calls it. It struck me that if a Mahomedan, not knowing what was going on here, came in, he would be puzzled to know which was the infidel and which the Christian. (Laughter.) He might fancy the scoffer did not stand on this side of the platform. Now for the argument. My friend tells you that one prophet was sent to warn the king, and, with that truth for which he prizes himself, he did not tell you that God sent 400 to mislead him. 400 to one is rather long odds, even for the Rev. Brewin Grant's logic. He says there is no infidel who is able to appreciate an argument. I regret it. I am striving to appreciate what he has been saying, but I must confess, up to this time, I have not seen the argument. He tells you that his aim is not to convince, but to convict us. Have I made a mistake? I

imagined my opponents said their religion was a religion of love, and that, believing our souls were worth saving, they wished to save them. I regret having made the mistake. He tells us what I regret to hear said in the presence of the women of England. He says that the man who chooses to be a slave for ever would be, what?—a stupid man. Stupid. If I did not know that he had a wife and children, I could not have imagined so from his use of such a phrase in reference to this subject. Read the text. It does not say—If a man owes another money. I am sorry that my friend, who is so liberal in his charges, should lay himself open in this way. It says, if you buy a man, and he have a wife and child when you buy him, at the end of the seven years or six, he shall go out, and his wife and child with him. But if he take a wife while a slave, his wife and child are the property of his master, and he must leave them. If the man say, “I love my master, my wife, and my children,”—why, do you imagine that the wife of his bosom he would not love better than to leave to the care of a master? (Cheers.) My friend says, Oh! but he can go out to earn enough to buy them with; but does he not know that, in the hard battle of life, slaves have enough to do to earn enough to sustain life? Mr. Grant says if a man cannot buy his wife, he deserves to lose her. Indeed! I am glad I have no logic, if logic leads to such diabolical conclusions. Wicked as I am, I have a wife and two little children. I love them, and sooner than leave them to the care of a slaveholder, I would give up my brightest hopes of happiness. I cannot conceive a man standing before his fellow men and women, yet calling a man stupid, because he loved his wife better than life. I am sorry that a man's cause should be so weak as to degrade himself by calling others hard names. (Loud cheers.) Pardon me if, in my heat, I may say aught I may not wish to say; but my friend is too liberal with words not of the sweetest sound to one's ears, and he cannot complain when he stings if he gets back some of the poison he has taught me to use. Till he used sharp words, he received none from me. My friend is very logical, yet he talks about burglars in the daytime. He says that the man who becomes a willing bondman is stupid, but he tells you that this kind of slavery is very different from slavery in America, and that it does not mean anything of the kind. He tells you that if a man steal another, he shall be put to death; but if you go and steal a slave in America they will do as bad, for they will tar and feather you. But there is a benefit in Jewish slavery, for a man who has his eye knocked out: he may go free. I doubt whether my friend would like to go free if his eye was knocked out by a man to whom he owed a sum of money. Some one is calling, “Chairman.” I trust that I know how to maintain my own dignity. If my friend will reason, he shall not have sneers from me; but while I have that to deal with which I have, I must deal with it as seems best. I told my friend I would reason calmly, if he would do the same; but if he will use the sword he must receive cuts in return. He tells us that these laws were given. By whom? By one who was at that time the poli-

tical ruler of the nation, and who gave the people laws suited for them. But he forgets that God made the people as well as the laws. They were his chosen people—the best I presume among the nations. He made them wander about for forty years. He during that time killed them nearly all, and had a fresh set in their place, and the new ones might surely be fitted for better laws. Why do you tell me part of the laws were for these people, and part for me. Who gave you the right to divide them? Is your reason superior to God's that you say some of them are not fit for use now? or do you feel that these laws are repugnant to your manhood? Is not that their condemnation? And this people, they were God's people, made by God and protected by God. You admit that God sent them bad laws—it is so in the book—I am sorry for it, for I conceive it is the height of injustice for any common ruler to give bad laws, and I cannot conceive how an all-wise God can have been more unjust than a common ruler—I cannot understand this. As to Legree, I am accused of stupidity for contrasting Legree with the men of the book. I am told the book does not mean what I say. Does it not? Read the 21st Exodus, "If thou buy a Hebrew servant, six years he shall serve." My friend did not say buy. "And if that servant shall say, I love my master, my wife, and my children. I will not go out free;" then he shall be a slave for ever. Put yourself in that case, and ask is it right or fair in defending this book, which I am told to receive as my guide to salvation, and that damnation is the penalty if I disbelieve it, it should be thus misinterpreted by one whose profound knowledge has made him better acquainted with it than I am. There is another part of the same chapter which I consider terribly disgraceful, and perhaps my friend, when he comes to my book, may find it worth his while to notice it. "If a man smite his servant or his maid with a rod, so that he die under his hand, he shall be surely punished; nevertheless, if he continue for a day or two he shall not be punished, for he is his money." Oh, it is a good system that has this in it—very good! My friend talked of American slavery, and asked what slave loves his master when he can run away, and says that a man who loves his wife shall not have her till he can earn money to buy her. I tell you that slavery under all circumstances is a crime against manhood. I rebel against it, and I call upon all of you to rebel against it, whether Christians or free-thinkers. Let one and all say we will be free—no man ought to be a slave. My friend has spoken of Abraham and Ishmael, and he said something about honouring marriage. My notion is that if a man take a woman and have a child, as Abraham had by Hagar, he is a villain, and worse than a villain, if he do not make that woman his wife in the sight of all men, and protect her. (Loud cheers.) He spoke of Jacob, and said *we* should honour Jacob, for he admits Jacob to be a villain, but that the outward acts do not bespeak the man. By their fruits ye shall judge them. I am glad to hear that we are not to judge by outward acts. I want to believe that my friend is sincere and good, and wishes to make us good; but his outward acts would make me doubt it. (Cheers.) He says that

he knows infidels are base. I have been among them since I was 18, and have not found them so wicked. I am sorry he not has been in better company. You know the proverb—Birds of a feather, &c. I think the case of the Amalekites is harder to get rid of than he would have you believe. Let us drop this gibing and jeering. If we are to play at that sort of thing, we could do it on any stage. We are come here to encounter thought with thought in the presence, I hope, of intelligent men and women. I can bear his taunts with good humour, and I can return darts of the same kind, and as sharp. Now, let us drop it, for it is not wanted. (Laughter and cheers.) Oh, you want gibes then? I appeal to the good sense and good taste of that part of the audience who think that they will make us more religious, and I leave it in their hands. (Cheers.)

The Rev. B. GRANT—(cheers)—Iconoclast wanted to know why the Jewish bondmen were said to be debtors, and at the seventh year, they were to go free. It was in the cases of men who pawned their labour for a given time, for wages in advance. And Deut. xv. contains this provision for the case, where the year of release is near at hand, "Thou shalt not harden thine heart nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth," v. 7. This was simply the case of a man selling his work and receiving his money beforehand, which Iconoclast keeps stupidly declaring to be slavery. The man, in consideration of payment in advance, pledged his work for seven years, or perhaps for one. Was that slavery? Iconoclast knows it was not. Then he appeals to the women of England, and I question whether he will make much out of that. There are two cases stated. One was that of a man with a wife and family, who, on obtaining his release, could buy her off if he deserved her, and if he could not, she was as well in service. (Murmurs.) If he could not buy her off, how could he keep her when he got her? The man who cannot keep a wife should not take a wife. (Disapprobation.) Well, could he go to the workhouse? (Disapprobation.) This is of no consequence. I shall expect my time. (Iconoclast: For my sake, remember the conditions of the debate, and don't interrupt.) I do not ask it for my sake. They are bound to do it, and they must. The case in Deut. xv. 8, 9, is where no wife is mentioned; but in verse 16, 17 the man loves his master, and agrees to stay in bondage without regard to any wife. The other case, where a man stays out of love both to his master and his wife, is in Exodus xxi. 5. It was of *that* I said the man ought to go free, to work for his wife's redemption. It was of *this* case in Deut. xv. that I said the man "stupidly" stopped in willing bondage—where no wife was in question. They are two different cases, but Iconoclast has shuffled them together to make one card of them. He has never quoted me in reply, but always invents something different, and thus shows that he is as ignorant of my speeches as he is of the bible. (Cheers and murmurs.) One more lesson, for I wish to leave a clear line of instruction, instead of wasting time on irrelevancies. Iconoclast was to shew how the attributes we ascribe to God are contradicted by

the bible. He has given me a number of passages, which he has not gone into, and I really have had to become the assailant. He has been talking instead about our not hitting one another. Why does he waste time with that? Let him return the blow and go on. "The invisible God" is a description of Jehovah which is assumed to be contradicted by statements where God is said to be seen, and these again are set forth as directly opposed to the statement, "no man hath seen God at any time." Let us see what these phrases mean. The Bible, like any other book, must be allowed to interpret itself by a comparison of its own uses of words, comparing scripture with scripture. This will teach us that what our incorrigible philosophers call contradictions, are the book's own explanations and limitations of its meaning in one place by its declarations in another place. If there be a sense in which God may be said *not* to be seen, which is consistent with another use of the same word in which God is said to have been seen, it is the duty of an enquirer, who wants to learn the truth, instead of to make out a case,—to form an honest and sensible opinion on the facts placed before him. It is easy for dishonest advocates to deceive weak-minded people into the belief that there are contradictions. The human body is opaque, that is, we cannot see through it. If, therefore, I should profess to see through Iconoclast, who does not believe in God, or in anything but the body, he may delight his sharp-seeing followers by saying—"Here is a contradiction; if the human body cannot be seen through, how can Mr. Grant pretend to see through anybody?" It is on this principle that these men play upon words, only not in so witty a manner, for this would redeem their grossness, and, to use Mr. Holyoake's phrase, would amuse, if it did not instruct us. There are three senses in which God cannot be seen. 1st. As a spirit he is invisible to the human eye, which takes in only visual material objects. 2nd. The full blaze of his majesty, in the most splendid manifestation of his glory, could not be seen, because it would dazzle and overpower men, which is the meaning of Exodus xxxiii., 20: "Thou canst not see my face; for there shall no man see me and live." This was in reply to the request, "Show me thy glory;" and in answer, Jehovah promised to make his goodness pass before him, but not "his glory," not "his face," in this sense of overpowering grandeur. No man hath seen this, nor can see; we must veil before it. 3rd. God cannot be seen, by the human understanding, in the sense of being fully comprehended; and this is the meaning of the saying—John i., 18—"No man hath seen God at any time." This, also, is the meaning of the question—Job xi., 7—"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" And as there are these three senses, in which God cannot be seen, so there are two in which God *can* be seen. 1st. By the human eye visually, in God's partial displays of his glory; described in Exodus xxxiii., 23, as his retinue, and retiring glory, translated in our version by the words "back parts," in opposition to his "face," which was too bright for human eyes to endure.

2nd. God can be seen, mentally, as an object of the human understanding: as we are able to comprehend his revelation of his character in relation to us. Now, all these cases of seeing God come under one or other of these two senses; and all the cases of God being invisible, never being seen, not being possible to see him and live, come under one or other of the three first named. Whoever understands this, carries a key to unlock all difficulties on the subject. Having thus laid down the question in philosophical order, such as infidelity cannot see and live, I shall go into the details of those cases that fall under the two senses in which God *can* be seen; and since these are different matters entirely to those in which God is invisible, no man who can see will regard them as contradictions. 1. God can be seen in the sense of giving a visual manifestation that will afford to the human eye an emblem of his presence and greatness. As in Exodus xxxiii., where in verse 20, no man shall see God's "face" or full glory, we learn in verse 23, that instead of the front of the procession, Moses was to see the back, or retiring retinue. It means the attendants, followers, suite; the thronging angels at the back, who follow in the regal pomp. Literally, "Thou shalt see my followers." Hebrew, *Achoroi*. The same word occurs in Genesis xvi., 13, "Have I looked after him that seeth me?" which a learned critic in "Notes and Commentaries" wisely translates, "Have I indeed *seen the train or retinue* of him that provideth for me?" The same word occurs, as this writer remarks, in Psalm xlv., 14—(Hebrew, 15th verse.)—"The virgins, *her companions that follow her*, shall be brought to thee"—her train, suite, attendant following maidens. Moses was to see the end of God's retinue; his following angels: the close of the procession. In Exodus xxiv., 10, "they saw the God of Israel," some good Hebraists say that "eth," in the original, often stands for "oth," which means a sign, signal, or emblem: and no doubt this passage means a signal of God's presence, as confirmed by Deut. v., 24, "Behold the Lord hath shewed us *his glory and his greatness*." This, like "hearing the voice of God speak out of the midst of the fire," (Deut. iv., 33,) is associated with the wonder that they should see God "and live!" The same doctrine of seeing a symbol of God "in the fire," &c., explains the vision of the prophet, (1st Kings xxii., 19, 2nd Chron., xviii., 18,) who saw God on his throne. Speaking with God face to face, in Exodus xxxiii., 11, is explained in Numbers xiv., 14, by God's cloud standing over them, and God going before them in a pillar of cloud and of fire. In all these cases, a "God" means a visible symbol of his presence, as in Deut. v., 4, God is said to have "talked face to face with the Jews out of the midst of the fire." This refers to a time when the Jews stood afar off. That no mistake may be left, even on an infidel's mind, about God's real "face" being seen as an outline, all idolatry and making of likenesses is forbidden, on the ground that they "*saw no similitude*." (Deut. iv., 12-15.) Thus when we let the bible explain itself, infidel contradictions are seen to be manufactured out of infidel ignorance; and they have a large stock of it. (Cheers and hisses.) 2. The second sense in which God is seen, is in relation to our understanding of

so much of God's character as is revealed for our practical guidance. In John i., 18, we read, "No man hath seen God at any time;" that is, no one fully knows him; but "the only begotten Son which is in the bosom of the Father, he hath revealed him;" hath portrayed, expounded his character; it is the word from which "exegesis" comes. And now since Christ, who was probably the Angel of Jehovah, and who is sometimes put for Jehovah in the Old Testament, (see Judges vi. 22, 23,) has manifested the divine character, we see God in him: that is, we understand God's relation to us. This is the glory of the gospel, that

God can be seen, known to mankind, as "God manifest in the flesh," (1 Timothy iii., 16 :) by him "who is the image of the invisible God," (Col. i., 15;) who in Hebrews i., 3, is called "the express image of his person." Now, God can be seen in this photographic likeness, according to the statement, John xiv., 9, "He that hath seen me, hath seen the Father." Let an infidel blindly grope among the difficulties created by his ignorance and hatred of the truth; the Christian will rejoice, that he whom none hath seen or can see, is now revealed in the plenitude of his mercy. (Loud cheers.)

SECOND DAY, TUESDAY, JUNE 8.

SUBJECT:—"IS THE BIBLE HISTORY OF CREATION CONSISTENT WITH ITSELF, AND WITH SCIENCE?"

CHAIRMAN: ALDERMAN H. E. HOOLE.

The Rev. B. GRANT (loud cheers :) I wish to explain that I have two objects in this discussion. I address the public through readers, as well as the audience, and I am more careful to address something sensible to the reader than what is taking to the audience. In Cowper street, I addressed 2000 people, but I was writing for 100,000. I am speaking to 1100 here, but to ten times that number out of doors. I am glad to find the report issued from the *Independent* office is one to which Iconoclast and I can give our complete approbation. (Iconoclast; "Hear, hear.") I hope our friends will take care to read it, for they will understand better by reading than by listening. Listeners may hear and see some fun, but readers get to understand the principles. My object is not merely to please, but to lay down a line of intelligent principles, and that no man may say I speak without saying something worth hearing, and that will bear reading and thinking about. Instead of indulging my propensity to off-hand reply, I charge myself exactly beforehand, and give what I have carefully elaborated in my study. But I do not think it necessary to notice every single point against what I say, because my first object is to lay down a clear line that I am sure nobody can break through; and then, if they run at it, I do not care, because it must be a vain attack. I am no more obliged to notice all these objections to what I may say than to prove that a British square of infantry is not broken because a few isolated cavalry ride up not quite far enough to see it. (Laughter.) I never trouble myself to answer arguments that are sometimes brought against me by gentlemen who do not trouble themselves to take notes, but catch at some odd words, and give a kind of answer to a word instead of a manly answer to the sense of my observations. All that I pass by; and though persons may tell me by telegraph they mean to chastise me, it is all the same. (Iconoclast: "Hear, hear.") I do not even say, "Now, let us drop it." (Laughter.) I shall never appeal to "the women of England." (Laughter, and "Hear, hear" from Iconoclast.)

Our subject to-night is a very cool one. No one need be excited about it. It is a literary and scientific question. I hope we shall keep very sensible about it, very clear-headed, and, if you like, a little warm at the heart, to say plainly what we think. I shall not lose much time in saying how I love liberty and all that. We all profess to love liberty, and the love of liberty by one may be chalked off against the love of liberty by the other, and so it goes for nothing. (Cheers.) I take a simple question, and I confine myself to it. I shall not trouble you with an account of my objects and purposes. I shall not say that my object is to use my knowledge to destroy ignorance, as some do who had better employ any knowledge they may have to destroy their own ignorance, if they can bring these two things together. Our enquiry this evening is, whether "the Mosaic History of Creation is consistent with itself and with science?" There are two things required in a divine revelation; first, that its moral and religious teachings should be useful to mankind, commending themselves to the conscience; and secondly, that the references to natural facts should be in accordance with the book of nature, intelligently understood. If the bible, as God's word, contradicts his works, it refutes itself. The heathen, as in India, will be converted from their religion by receiving western science; but the bible will never be forsaken on that ground except by the ignorant. Many Hindoos are now infidels to their ancient writings, through having science; and some Englishmen are infidels to our sacred writings, through the want of science. The general statement of the question respecting geology is, that it proves the great age of this world; and hence some have hastily concluded that the Mosaic account represents the earth to be younger than it is. Whereas, there are two accounts—one in Genesis i., 1,—of the origin of the universe, which was "creation" in the strict sense of the word, and occurred in the "beginning;" the other is the history of the "formation" of this world and its inhabitants in six days. This

second account is independent of and subsequent to the former. Chaos, in the second verse, does not describe the condition of the world immediately after the original creation; but allows for all geological processes to occur before chaos, which was the curtain of darkness falling on the first drama, and this curtain is now withdrawn for the six days' work, which relates to the surface of the earth, and its present races and species of men, animals, and plants. For "the earth was without form," &c., we should read, "and the earth became" dark and void; not that it "was" so when created, but became so afterwards. The nature of the present enquiry, and the sort of evidence on which it turns, may be understood by the following general statement, sent by me to Iconoclast as the—"Line of argument for Tuesday, June 8th, founded generally on Gen. i. and ii. An exposition of these chapters in relation to science. Geology shewn to be out of the question, as not relating to the *six days'* formation of Moses, but to a previous period. Light *not* created before the sun. The Mosaic six days to be distinguished from the original *creation* of all the universe in verse 1. Chaos, a curtain between the living creatures of the pre-Adamite earth, to which geology relates, and the origination of the present races of animals, plants, &c., *now* on the surface, to which alone the six days refer. The six days, natural days, measured by the revolution of the earth round its axis. All scientific objections arise from not understanding the history, mixing the eras of geology with the six days introducing the present system. Gen. ii. a recapitulation of the first chapter, with fresh particulars, and in a different order. 'Creation' and 'making' distinct, and the words interchanged in only one case, viz., Gen. i. 10, where 'created' is used in a secondary sense. No other way of accounting for the origin of man: superiority of Mosaic cosmogony. Gen. i. 1., origin of the universe; i., ver. 2, chaotic condition of the earth afterwards; period indefinite between it and original creation; ii., v. 4, 5, give a view of chaos; the state of the earth before the six days' formation; i., v. 3., *not creation* of light; not before the creation of the sun, which is made to shine into this world with uninterrupted sway, ver. 14 to 18, Gen. i. Distinction between the words 'create,' 'make,' 'form,' 'let there be,' founded on v. 1, 3, 14—16, 25 27, chap. 1.; and v. 2, 3, 7, 8, chap. ii." A comparison of the cosmogony of Moses with that of any heathen writings proves its superiority, and is a strong argument for its divine origin, eclipsing so completely all human imaginations. As a proof of this, we will cite the instance selected by Iconoclast himself, who says, in "The Bible, what it is!"—"Ask yourselves in what particular feature is Genesis superior to the Shāstra or Bhāgavat. The following is from the Mānava Śāstra, the words of Menu, Son of Brahma, as quoted in vol. i. of the 'Asiatic Researches,' page 244:—"This world (says he) was all darkness, undiscernible, undistinguishable, altogether as in profound sleep; till the self-existent invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom. He, desiring to raise up various creatures by an emanation from his own glory, first created the waters, and impressed them with a power of motion: by that

power was produced a golden egg, blazing like a thousand suns, in which was born Brahma, self-existing, the great parent of all rational beings. The waters are called *nārā*, since they are the offspring of Nara or Iswara; and thence was *Nārāyana* named, because his first *ayana*, or moving, was on them. That which is, the invisible cause, eternal, self-existing, but unperceived, becoming masculine from neuter, is celebrated among all creatures by the name of Brahma. That God, having dwelled in the egg through revolving years, himself meditating on himself, divided it into two equal parts; and from those halves formed the heavens and the earth, placing in the midst the subtle ether, the eight points of the world, and the permanent receptacle of waters." Nobody can understand that.—(laughter)—which is its chief recommendation to our minute philosophers, who object to all bible mysteries. A self-existing god, making an egg to be born in, to provide an object for atheistic adoration! The infidels of England are now sitting on that egg to hatch it over again:—(loud laughter)—I am afraid it is addled. (Renewed laughter.) If this is the best rival of the bible, we may retain the old book yet, and have no fear of being stigmatized as superstitious. "Ask yourselves in what particular feature Genesis is superior" to this absurd tale which is the cousin of that other from the same source—the earth stands on the back of a great tortoise! How weak men become when, abandoning God, they lean on their own understanding! (Hear, hear.) In this enquiry, which is more literary than scientific, defining the meaning of the bible and the relation of its statements to the discoveries of science, it is necessary, in the first place, to distinguish the different provinces of the bible and geology. We must first clearly understand what the bible means; to what stages of the history of the earth its different statements refer; and when we find that geology refers to one period, and the six days' formation in Genesis to a later one, there will remain no excuse for men assuming that the six days recorded by Moses include the origin of those creatures whose remains are dug up by geologists. Those who understand this distinction will see that it is wilfulness or folly to contrast the Mosaic six days' work with the fossil records in the massive strata of the earth, which is a book written in a former era; and has no more connexion with contradicting Genesis, than an account of England at the Roman conquest, contradicts the state of England in the present day. Contradictions refer to the same time and circumstances; but geology has to do with what Dr. Harris and other enquirers call the *pre-Adamite earth*; that is, the state of the world between creation and the six days' formation. The scientific objectors to the bible find arguments against the Mosaic account of the starting of the *present* races on the *surface* of the earth, by referring to geological accounts of the plants and animals of former ages. They invariably assume, and sometimes assert, that Moses speaks of the "first" animals, the "first" plants that ever lived and grew on the earth; whereas the sacred history describes only the commencement of the races *now* on the earth's surface; not the commencement of those in the strata which

form the book of geology. The periods are distinct; and therefore the book of nature, which records the works of God before the present system, cannot contradict the book of revelation, which gives an account of the origin of man, and of the plants and animals now on the earth's surface. It is therefore pure waste of ingenuity, and the most absurd misapplication of knowledge, to quote from Christian geologists facts to prove the age of the world; as if the bible were concerned in any statements which refer to a period that it does not describe. How far the opponents of the bible understand this reasonable view of the question, may be seen from the style of argument which they adopt. Joseph Barker, whom Iconoclast follows at an humble distance, thus sums up the objections against the Mosaic history of the creation:—"The bible contradicts science—it contradicts the revelations of nature. First, the bible teaches that God created the heavens and the earth in six days, about six thousand years ago. Attempts have been made to show that the bible account does not include the creation of the heavens and the earth in the six days' creation; but these attempts have failed. Not only does the account in Genesis plainly teach this; but several other passages teach the same, if possible, more plainly still. Take Genesis i., 1, 'In the beginning God created the heaven and the earth.' Then at the close it says, 'Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.' It is plain the heavens and the earth are here included in the six days' creation, from which God rested on the seventh day. How men of candour, men unblinded by prejudice, men loving truth more than creeds and systems, could ever doubt whether these passages represent the heavens and earth as created in the six days, may seem a mystery. But the following are, if possible, still plainer. Exodus xx. 11, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' Then again, in Exodus xxxi. 17, we read, 'It, the Sabbath, 'is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth.' Not merely the things that were in them, but the heavens and the earth. 'And on the seventh day he rested, and was refreshed.' The men who can believe, after reading these passages, that the heavens and the earth were not made in six days, ought to give up their faith in the bible altogether. If they can deny these passages they may deny any. It is plain, then, that the bible teaches, that the heavens and the earth, and all the things therein, were created in six days, about six thousand years ago. But geology and astronomy show they were not. The earth and the stars both give evidence that they have existed countless ages. Both believing and unbelieving geologists agree in this. They declare that the crust of the earth gives proof that the earth has existed, and has been subject to the same natural laws to which it is now subject, ages beyond conception."—I have read that to show that I always like, in dealing with an argument, to put the strongest objection that objectors can bring.

You shall see now a plain and simple answer. The assumption in this statement is that the bible declares that the creation of the universe and the formation of the present state of things, all occurred in six days, and that this all happened only six thousand years ago. Perhaps Iconoclast will repeat the same statement. Let him see my answer, and then he will probably lay some of his statements aside, for I shall not notice them unless he meets my argument on this point. There is no such statement in the bible as either of them. The creation of the universe was "in the beginning," to which no one can fix a date; it is the original act of God, commencing the succession of time by physical events. The six days are not employed in the work of creation, but of formation, as we shall afterwards explain by an account of the use and force of the terms occurring in this history. Not one of the passages quoted says that the "creation" of the universe was included in the six days' work. Genesis ii., 3, is misquoted, mutilated to support the theory; it is not "God rested from all his work which he had made," but which he had "created and made," which in the margin is properly rendered "which he created to make;" that is, "created in the beginning" "to make" in various stages, as should be required. It does not say in Ex. xx. 11, and xxxi. 17, that God "created" the heavens and the earth in six days, but that he "made" them in six days; and this does not refer to their origin, but to a change in their condition. And therefore we do not "deny these passages," but simply read them as they stand. The declaration that geology proves from the "crust of the earth, that the earth has existed" many ages, has nothing to do with the bible account of one of the changes through which the earth has passed; and which is not recorded in "the crust," but on the surface. The entire force of the objection is turned adrift by the simple fact that the origin of the earth, and of the universe, recorded in Genesis i., 1., is no part of the history of the six days' formation; but a distinct and independent statement, and described by different terms. This is the best break I can make in the subject, and I have only two minutes left. (Cheers.)

ICONOCLAST.—(Cheers.)—The subject we have to deal with this evening is—"Is the Bible history of the creation consistent with itself and with science?" Now, I wish to show you that, however imperfect I may have been before I began this discussion, I intend to improve as I go on. My friend last night commenced by telling you, first, that I had not framed the question properly; and, second, that I had not adhered to it. I must tell my friend that, however properly he may have framed his question, he has not adhered to it. He undertook to prove that the bible history of the creation is consistent with itself. Yet he has omitted to deal with that at all, and I shall find it necessary, before I sit down, to draw his attention to it most distinctly. He says he has two objects in view in addressing you—one that he is addressing you—and the other, that he is addressing the hundred thousand expectant readers of this debate. If that be his object—and it is a very good one—I may tell you that if the hundred thousand readers will take up Dr. Baylee's "Genesis and Geology," they may read

the greater part of the speech we have had from our friend this evening—excepting the fun. (Cheers.) Now, with regard to the fun. He says you have some fun in listening. My notion was that we had met here to debate a question having relation to our immortal welfare, a relation to eternal salvation or damnation. (Hear, hear.) And I cannot conceive any man who believed that, could find fun in discussing it. (Loud cheers from Iconoclast's friends.) Because, if I am wrong, for an eternity of ages shall I suffer indescribable torment; and is that matter for fun? I really myself, infidel as I am, atheist as I am, think these terms scarcely applicable to a debate of this kind. (Hear, hear.) My friend tells you he has charged himself fully beforehand. I am happy to hear it, more especially as I find that his charging has taken him to reading my book. He could not be better employed. (A laugh.) He drew attention to an expression of mine in telling him by telegraph I would chastise him. With truthful persons who do not wish to create an unfavourable opinion against their opponent, it is usual to give both sides. If Mr. Grant had told you that he had taunted me by telling me that he was about to deliver a funeral oration upon me—(Cheers and laughter, and cries of "Question.")

The CHAIRMAN: I hope you will allow both gentlemen the same liberty of speech. If they misuse that, and do not speak to the question, they waste valuable time, and that time which should be given to the strength of their argument.

ICONOCLAST: I shall pass the funeral oration because it won't come just yet. My friend said he did not think it necessary to talk much about his objects and purposes. That I suppose was a sneer at my enunciation of my objects and purposes in this debate. Let me tell you that if the debate is to be objectless and purposeless, we had been better without it altogether. If a man has an object and purpose, the sooner he tells it the better; that if bad, you may reject, and if good, may help him to work it out. But we have met to discuss "Is the bible account of the creation consistent with itself and science?" My friend has omitted to deal with the first portion of the subject at all, and as I have directed some little attention to it—although I cannot pretend to be fully charged like my friend—I will give you some of my ideas in relation to it. According to my notion we have in the 1st and 2nd Genesis, two distinct and different accounts of the creation. Some pretend they are one continuous account. Now, at least, if my friend wishes to prove his proposition, he must shew there is nothing in the first and second chapters contradicting themselves and one another. We can easily see whether that be so or not, because the subjects are easily distinguishable and divisible into sections. The creation of light, &c., as narrated in these chapters, leaves little room for any useful comparison. The creation of plants which affords more scope for examination, is thus described in chap. i. v., 11 and 12: "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind:

and God saw that it was good." According to this, the earth brought forth grass, herbs, and fruit trees, growing and yielding fruit and seed, *before* the creation of man. While we are informed in the second chapter that God created the dormant plants, but that they were not put in the earth and had not grown because there had not been any rain, and because there was no man to till the ground, and the creation of man precedes the narrative of the commencement of vegetation. The following are the words of the text:—Gen. ii., 4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." The earth was as yet dry and unbroken, therefore unfit to receive the dormant germs of the plants. In order to remove this disability, God first moistened the earth by a mist, then created man to cultivate it. The stated preliminary obstacles to vegetation are removed and the requirements are supplied, i.e., water to irrigate and man is placed in it to tend it, after which, the earth being thus watered and tilled, the plants and herbs are made to grow, and dormant vitality became active. There is here a strong contrast. In the first chapter, at the command of God, the earth brings forth grass, herbs, and trees yielding seed, and bearing fruit without mention of pre-requisite conditions or obstacles; but in the second chapter, vegetation cannot take place until the ground has been watered and tilled. In the first chapter, the vegetation was created, grew, brought forth seed and yielded fruit *prior* to the creation of man; growing plants are created on the third day, man on the sixth; while in the second chapter the plants do not commence to grow until after the creation of man, who would thus be in existence on or before the third day. The comparison, so far as we have attempted it, has elicited so striking an instance of incongruity as would of itself be sufficient to demonstrate that the account of the second chapter is not in harmony with the first. If the account in chapter ii. does not agree with the previous chapter, then we must admit either that the two accounts relate to different original creations (which would be manifestly absurd) or that one of the chapters, or both of them, are false. I confess there seems some ground for the assertion made by some that these chapters are the productions of different countries, and that the climatic conditions associated with and influencing the writer of chapter i., were extremely different from those affecting the writer of chapter ii. The author of the first chapter seems to have been perplexed by a quantity of superfluous water. Water covered the whole of the earth, and after having got rid of a portion of this water by placing it above the firmament, the remainder is collected into seas, leaving the dry land to appear. The author of the second chapter, on the contrary, is deficient of water. The earth is for him a dry rock, or a sandy waste, and he waters it with a mist. With regard to the creation of animals, we have so strong and striking a dissimilarity and contrast, that I think it will require a large amount of "charging" in one's study to get over. *W*

default of any professed consecutive order in the narration in the second chapter, of the different objects of creation, it would be a natural assumption that the grammivorous animals would not be created before their food, and this assumption is confirmed in the first chapter, where the vegetation is stated to be produced on the third day and the animals on the sixth. Man is also created on the sixth day after the animals. But as before stated, according to the second chapter, man assisted in bringing forth vegetation, therefore must have been created before the plants and likewise before the animals. That is to say, in the second chapter man is produced at an early period of creation and *prior* to the animals, while in the first chapter man is created *after* the animals, and is in fact the last object created. These contradictory circumstances clearly prove that the two chapters cannot possibly be accounts of one and the same creation. The same distinction is observable as to the material used in the production of animals. In chapter i., v. 20, we are told that the moving creatures and the fowls of the air were produced from the waters, but in chapter ii., v. 19, it is stated that they were formed out of the ground. The difference of time and relative priority in the creation of man and the animals, can be otherwise independently proved by reference to the third section of the second chapter, and its comparison with the 26th and following verses of the first chapter. In chapter ii., v. 18, the Lord God is stated to have said, "It is not good for the man to be alone. I will make a help meet for him." This evidently alludes to *the man* of verse 7, who had been formed out of the dust of the ground to till the earth, for the man of the first chapter had his female created with him, and only one act of creation is related, "male and female created he them." After the Deity had announced his intention of creating "a help meet" for the man, the narrative proceeds to relate the creation of animals, and that they were brought to Adam to be named, "but for Adam there was not found a help meet for him." The whole tenor of this narrative is to place man *before* the animals, (and according to our previous argument on the third day prior to them,) in the order of creation, while in the first chapter, on the contrary, man is created *after* the animals, and on the same day with them. Even in the manner of creation of man, the same striking difference is perceived. In the second chapter, man is created alone, and solitarily performed his labours of culture in the garden of Eden, until the completion of the developement of vegetation. No friendly hand to aid *him* in his toils, he is emphatically declared to have been alone. "And the Lord God said it is not good that man should be alone; I will make a help meet for him." It is perfectly clear that this act of making the help meet for man took place after the beasts of the field and the fowls of the air had passed before Adam to be named, and there is, therefore, no alternative but to assign the end of the creation as the period when the Lord "made a woman and brought her to man;" thus the man of the second chapter (who was fabricated from the dust of the ground before the plants grew, which was at the latest on the third day of creation,) is proven to have been in existence on the third day previous to the making of his

female; while the man of the first chapter has his female created simultaneously with him. The same may be said of the females. One female has her male created simultaneously with her, while the male of the other female is made on the third day before her. Hence, neither the male or female of one chapter can be understood to be that of the other—they are two distinct pairs. Again, in the dedication of food to mankind, the palpable incongruity of statement thrusts itself upon our attention. In chapter i., v. 29, God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which there is the fruit of a tree yielding seed, to you it shall be given for meat." Here is a gift without reservation, of every herb bearing seed, and every tree bearing fruit, which is upon the face of the earth. The terms are clear and distinct, "to you it shall be for meat." There is no exception. Yet in chapter ii., v. 17, are the words, "But of the tree of knowledge of good and evil thou shalt not eat." The discordance in this case is not limited to the mere exception of a particular tree from the gift to man, but in fact extends throughout the whole of the scriptures, as upon the truth or falsity of the exception of the tree of knowledge of good and evil, hangs the whole of the Christian religion. If no exception was made then, no command was broken, no sin committed, no curse merited, no fall, and therefore no necessity for a redemption or redeemer. In the first account the gift of every herb and tree, as food for man is accompanied with a benignant dismissal of man into the world, with directions to be fruitful and multiply and replenish the earth to subdue it, and to have dominion over all the other animals. To use homely language, God said to man,—Go, and my blessing be with you. After which, God reviewed all that he had made, and saw that it was very good, but the discordance of not giving every herb for meat, as in the second, produces a very violent contrast between the two narratives. The man of the second account is represented as undergoing a temptation in the garden of Eden, and as eating the fruit of the forbidden tree, and upon this we have the dismissal of this man and his female with a severe curse, instead of a blessing, and the valediction ends with the words, "Go, cursed is the ground for thy sake." What an utter discordance these maledictions have with the result of the first account! One closes in a gratifying, beneficent style of encouragement; the other, on the contrary, ends with a denunciation, continually bringing back sad remembrances and remorse. Can these opposite and inconceivable circumstances belong to one narrative, or do they not rather irrefutably demonstrate that they are two distinct accounts? I have shown, therefore, that in the first account growing plants are created by the fiat of Deity without obstacle prior to man's creation; while in the second account, dormant plants are created, but cannot grow until after it has rained, and man has tilled the ground. In the first, water superabounds; in the second, water is deficient. In the first, animals are created before, in the second, after man. In the first, man and woman are created together; in the second, woman is created some days subsequent to man. In the first, every tree bearing fruit is given to man for food; in the second, some trees are excepted from the gift, and one is ex-

pressly forbidden to be partaken of. In the first, man is blessed; in the second, man is cursed. (Cheers.) Now for the argument of my friend. I have given him a little to answer with regard to one part of his proposition. I will now go to what he deals with himself. He says that the account of the creation given in the Vedas, and in the poems of the Bhagavat, are so absurd, that nobody but an infidel would pretend to quote or compare them with the scriptures. (Hear, hear.) And some one of those who no doubt approve of what he has said, and who, better than I, fully understand its meaning, cries "Hear, hear." (Renewed cries of "Hear, hear," followed by cheering.) Now, the bible account of the history of the creation begins with the words, "In the beginning!" No doubt that is very clear and plain to all of you. We are speaking of the Eternal, and it says, "In the beginning." When? In the beginning!—if God be eternal, there is no beginning—(laughter)—and a man who has a true conception of the Eternal would never have written, "In the beginning." (Derisive laughter.) My friends, whose acute perceptions enable them to detect a beginning in eternity, may well be proud that they are more logical than myself. To me, the words, "In the beginning," mean nothing with relation to the Eternal. When you say, "In the beginning," you are merely shewing your ignorance, because yesterday, the day before—go as far back as you will into the past, and if you use your reason, you will never be able to find a beginning. What is existence? A line whose commencement is lost in the darkness of the past, and whose termination is still more hidden from us in the impenetrable blackness of the future. My proud and logical friends, with an acuteness which I cannot boast, talk of a beginning: but I am not so presumptuous. But I talk of to-day and yesterday. I tell you what you may find in the pages of the universe, and I will not be presumptuous enough to tell you there was a time when that huge book was not. It is left for those whose mighty intellect, towering above our poor, puny, and weak conceptions, can grasp such grand ideas. But while our friends give me credit for humility, they are not very humble themselves. My friend admitted that I humbly followed in somebody's steps. But he, in the pride of intellect which he possesses, and with that consciousness of his power which enables him so to look down on me, told you—what? He has referred to the sacred book of the Hindoos—one of the most beautiful works that ever man perused; a book which contains language so grand, that no man who had read it could have stooped to make fun of it, or hold up to ridicule a book that contains language so beautiful, so grand, and so sublime, that your wonder would be whether it had not been inspired. If Sir W. Jones' account be true, it is from this book that those scriptures originated which, since corrupted and mutilated, you are here to defend this evening. (Cheers.) It is very well for us to sneer at the sacred book of the Hindoos, because perchance none of us have read it. It is easy to sneer at the book whose pages we have never perused. It is easy to turn into ridicule a passage selected here and there; but if you had lying before you the explanations which the powerful intellect of that great Christian, Sir W. Jones, placed before

me, you would admire, as I did, the nobility and the profundity of its language, and never consider it was matter to be sneered at or made fun of. I have yet to learn that, when a man speaks in a serious manner on matters relating to the Eternal, he is to be treated with ridicule. Our friend tells you—what? Why, that the fossil records have nothing to do with the account of the six days of the creation. Where is his evidence? He tells you that the six days in which God created the world, &c., have no connexion with each other. Where is the evidence? It is evident they are all part and parcel of one account, and my friend cannot defend it if it is not. You tell me you take this book, and just as you choose, you say—this applies to this age, and this to that—without any warrant except your own words. You have been told to beware of false prophets, who should come with tales to deceive us to our damnation. (Cheers.) If a man without the slightest warrant, may separate one part from another in this manner, no wonder there was a necessity for the warning. We are told the fossils relate to the pre-Adamite age, by which my friend means before the six days, though most of the six days are alleged to be before Adam. But those who are so acute in these matters may be pardoned if they sometimes err. It is only we, who according to them are always erring, that always deserve censure. (Cheers.) But the man who presumes to tell you the fossils had nothing to do with the six days, really admits that if they had to do with those days, he could not defend them, and that the one contradicts the other. I challenge him to say why he separates them. If God meant this as a revelation of a complete creation, do not tell us of another creation before. (Cheers.) Let him tell me why God, knowing that there would be wicked infidels who would scoff at this book, did not place in the hands of my friend an argument that would enable him to put me down. He says that there were animals existing before the six days, and that the scriptures only describe the existing races. There is no word in the bible to warrant that, and it would be regarded as heresy by the greater part of the Christian church. My friend has evaded the question whether the account be consistent with itself, and to make it consistent with science, he showed that it has nothing to do with science. (Cheers.)

Rev. BREWIN GRANT (cheers:) Allow me to state, in the commencement, my conviction that Iconoclast has indicated in his speech his perfect consciousness that the whole force of the scientific argument is thrown overboard. (Hear.) And further, Iconoclast says I have told you that the subject has nothing to do with science. Well, then, he should shew what it has to do with science. ("But he can't.") If he can't, he does nothing. (Interruption, and a cry, "Put him out.") No, keep him in, because I want to tell him a few more things. Iconoclast says if there was a creation before, why did not God tell us? I say, God has, in the records of geology, told us of the creation before, and he has told us in the records of the bible, of the creation afterwards. Do you understand that? (A voice, "No.") Then he says the whole history reads continuously with the word "and." I will make him a present of that argument. ("Thank you.") Well, it is all I can afford. (Iconoclast—

"Hear, hear.") Iconoclast observes that I omitted to deal with one part of the argument—that the bible account of the creation is consistent with itself. Of course I did, because I am dealing with the other part of the argument. Having dealt with that, I shall deal with the other, whereas you will find that he will deal with neither. (Interruption.) He says Dr. Baylee's Genesis and Geology contained my speech. Then I think very highly of Baylee and his book, and I am very sorry our friend has not learnt more from it. (Laughter.) He says, a man who believes in damnation is not to make fun about suffering eternal torments. I say it is a disgrace to any man to introduce such questions in reply to any observations I made. The only purpose of its introduction is to throw odium upon me, and escape the argument in hand. (Cheers.) No person has ever heard me utter any statement in connexion with any solemn truth not becoming that solemn truth; but when I am dealing with Iconoclast and his arguments, and the arguments of his class, I can't help finding fun in them. (Laughter.) But when it comes to eternal damnation, I say he should not say anything about it, except I do. Iconoclast said I could not be better employed than reading his book. I know that, and I read it to shew that he could be better employed than in writing it. (Laughter.) He says the funeral oration won't come yet. He's doing a bit of it himself. (Laughter.) He says man ought to tell his purpose, that if bad you may reject, and if good support it. But if man has a bad purpose, he will not tell you of it, but will pretend to a good one to sugar it over. He says there are two distinct accounts. I told him so. One chapter gives the order of time—first day, second day, and so on. The other does not give the order of time; it gives an account in a different order with additional particulars. That one fact is an answer to all his contradictions. (Loud cheers.) He says the contradictions are obvious to the most superficial observer; so they are, but to nobody else. (Cheers.) He says he has read my statements before; then I am sorry they have not taken more effect. He says water is in the first account and not in the second, and that there is no land in the first account, but there is in the second. You will, however, find (see 1st chap., 9 and 10 v.) that the "dry" was called "earth." ("No, no," and interruption.) I shall wait until you have done, and the Chairman will give me the time.

ICONOCLAST: I am sure our friends will think me capable of answering for myself. ("It appears they don't," and laughter.)

MR. GRANT: These interruptions will be reckoned for. That there is water in the first account and not in the second; that there is land in the second account, and not in the first, must be an assumption, for in the 10th verse of the first account, the "dry" part is called "earth." If you look at it, you will find that it is no contradiction. I repeat, all the statements which this gentleman has made are answered in the observation, that the first chapter gives the order of time, and the second the order of importance. If you want to know the order of time, take it from the first; if you want the order of importance, take that from the second. He says the first account speaks of the

plants as growing, and the second as not growing. If he will read the Hebrew, he will find that the second account describes the state of the earth before God came to make it, when there was neither a tree growing in the field, nor a shrub on the ground, nor man in the world. The whole was a waste. That is how the world was before God introduced shrubs, trees, or man. Is that any contradiction? ("No.") Verses 4 and 5 of the 2nd chapter contain an explanation, expansion, and addition to the account of the chaos in the first chapter. He tells us that Adam was created before the animals in the second chapter. But the second chapter does not give the order of creation as to time. He also says Adam was created some days before his wife. The bible does not say so. In his lectures, which I had taken by a good reporter, he says the same things, but uses a different statement. He there says the man was made a "considerable time" before the woman. This word he quoted from Joseph Barker. Here he says "several days." Will he find the verse that says so? I cannot enter into these contradictions, which can be picked out by "the most inconsiderate observer." I want contradictions that are to be found by the most considerate observer. Then, after all that, he came to answer me; he should have answered me instead of going into all that. He says he can ridicule "in the beginning," and yet complains of my ridiculing those Hindoo books to which he referred. He says our books are got out of the Hindoo books. What! is our book hatched out of that egg? It is certainly wiser than the egg. He says he could select passages in our book to ridicule. Didn't he select that passage, and put it forward as better than our bible? He made his own selections, and it shows how silly men are when they leave our book; and then he says he can ridicule our book. Let us see how he does it. He says "in the beginning" eternity was. No, it was not; that was the beginning of time. He says "the beginning" has no relation to eternity. Nobody said it had. The beginning mentioned in the bible is the beginning of time. He does not understand it, but it means the beginning of temporal affairs—of the affairs relating to man. He says "he cannot, with his poor abilities, enter into the question of the time when the universe was not." I should think he can't. ("Go on.") I am going on, but you are going off. (Laughter.) Now, if he had not very poor abilities, or did not make very poor use of them, he would not speak so, for the time when the "universe was not," was not time, but eternity. When the universe began, it was the beginning of time. Before he tries to throw ridicule on our book, he had better understand metaphysics. When I ridicule, I do ridicule, and nobody can return it; but when he ridicules, it all goes back again. (Laughter.) The best book for our friend to study, if he would understand those things, is the Hebrew bible. I have not had the pleasure of seeing Dr. Baylee's work, to which he has referred, but I am glad there is a man as sensible as he says the doctor is. Now I proceed with my argument. That this distinction between the original creation of all things, and the six days' formation of the present races, on the earth, is not newly discovered: not forced on us by geology; but was recognized

before geology was born or thought of,—or that egg hatched,—(laughter.)—and rests on purely literary enquiry, is also maintained by Dr. Pye Smith, a man as revered in character as honoured for his scientific and literary attainments. Dr. Pye Smith shows that the two distinct accounts in Genesis, of the creation of all things at the first, and of the subsequent formations, occurring in six days, were early recognised, and that the same doctrine was held respecting the first chapter of Genesis by the early Christian fathers, so that I am not a heretic, you see. He says, "Upon this ground, and not because we attribute to the sentiments of uninspired men any commanding authority, I bring some instances to show to our opponents that it is not a novelty in the Church of Christ, to consider the first sentence in the book of Genesis as an independent proposition: and the succeeding portions as taking up our habitable earth at a crisis of existence, and describing a series of operations by which God was pleased to make it fit for the exercises of his wisdom and goodness in relation to a new order of creation." "We stand upon the same ground with so many eminent Christians, who were led to their conclusions by reasons purely critical, and without the least tincture of geological knowledge. Some of the ancient Christian writers, usually called the Fathers of the Church, intimate this idea, under the opinion that the first verse states generally the creation of matter out of which the formations and distributions of the six days were afterwards deduced." This view of the subject finds a place for all the eras and formations of geology, *between creation and chaos*; and before the introduction of man, who could not have existed during the geologic stages, and whose introduction required these pre-Adamic or geological processes beforehand, as well as a break between them, engulfing all former shapes of life in the tomb of chaos, after which man is introduced, as the lord of creation for whose benefit the Creator had wrought in the preceding stages of the world's formation. This intermediate state of chaos is briefly described in Gen. i., 2: "And the earth became waste and desolate, and darkness over the face of the roaring deep." This account is expanded in Gen. ii., 4, 5, which may be thus more accurately explained: "Now, these are the generations of the heavens and the earth, the stages or processes through which the heavens and earth passed; after they had been created, in the day when the Lord God made them, brought them to this present condition; there was no plant of the field in the earth, and no herb growing in the field—all was desolate; there was no rain to fertilize the ground, (but a flood to lay it waste,) and no inhabitant, not a man to till the ground." This is how things were when God began the present surface system; all former animal and vegetable life was extinct. The darkness of chaos was the funeral pall of the former inhabitants. The Mosaic six days commence with the removal of this, and the introduction of man upon the earth. The records of nature, explored by geologists, form the charnel house of the pre-Adamic world, wherein the earth is made the embalming tomb, to petrify and preserve the forms of an earlier age; not to contradict the Mosaic account of a later time, but

to fill man with admiration of that wonder-working God who, ages before our race commenced, was forming and storing up those treasures which tempt and reward our mining industry, employ our manufactories, supply us with fuel and metals which God prepared and laid by for his favoured creature man, showing his providence at work for us millions of ages before we came into being. (Cheers.) The book of geology is, therefore, not to contradict God's word, but to teach us to utter the exclamation of the psalmist—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." There are two great natural facts supported by geology: the great age of this earth, and which the bible refers to as "the beginning," as being the oldest created work; the second fact is, that man is of late introduction to this world. I affirm, that the main facts of these chapters, in relation to natural things, in the creation of the universe and of man, are confirmed by all science, and tend to give greater stability to the whole. The natural facts in creation, which all science confirms, are the two main ones: first, that the universe, including this world, was in existence an indefinitely long period back—"In the beginning, God created the heavens and the earth." The second natural fact, which science confirms—and which science cannot explain, but where science requires the aid of Moses—is that while the world and the universe are old, man is young; that his introduction into this world is of comparatively recent date; that, after the general creation, there was a chaos on earth, as there may be again; and that at one period no man could exist in it. This is not only confirmed by science, but it is confirmed negatively by history, which affords no relies of writings beyond the date of the Mosaic creation. It is confirmed by archaeology, or the study of antiquities, which finds no ruins of an earlier date. It is confirmed by the philosophy of "progress," which supposes that, if man had been here longer than Moses teaches, the sciences, arts, philosophy, and general civilisation, would have been more advanced. Therefore, the grand natural facts are certain, and stand out like an impregnable rock, proving the fundamental accordance of the Mosaic account of creation with the natural facts of the universe. (Cheers.) This subject will be still more intelligently appreciated, if we bear in mind the different terms employed in this history: they are, "to create," to command something to be, as "let it be light;" to "make" and to "form." The word make, and the phrase, "let it be," are equal in meaning, therefore we shall notice only the other three, "create," "make," and "form." The English sounds for the corresponding Hebrew words are—using the vowels broad, like "aw" in "law,"—barah, "to create;" asah, "to make;" yatsar, "to form." The first is calling things out of nothing, introducing the material into being; the second is shaping the materials; the third is working them up with peculiar skill and care. So God "created" the heavens and the earth originally; brought matter into existence; "made" or shaped the surface of the earth to its present state; "made" the animals out of existing materials; "formed" man, displayed the perfection of his skill in the construction of man, who is

by philosophers called a microcosm or epitome of the universe. That these are the meanings of the words will appear from a little consideration. First, "barah," "to create," though like all other words used in a secondary sense, as in Genesis, i. 21, where it means "making," it is throughout the history in all other cases, distinguished from "making." The word "asah" "to make" is obviously introduced as a distinction: thus in the cases respecting the six days' formation, as a reason for the Sabbath, it is said to be given because of those six days. God is described as having *made* the earth and the heavens in six days, Exodus xx. 11, Exodus, xxxi. 17. "God *made* the firmament," (Genesis i., 7,) i.e., cleared the atmosphere of the chaotic fog and darkness. He "*made* two great lights to illuminate the earth," (v. 16, 17;) that is, caused them to shine again into the world; (v. 25,) "and he *made* the beasts of the earth." The end of his six days' work is described Genesis ii., 2: God "rested on the seventh day from all his work which he had made;" that is, fashioned and arranged. In Genesis ii, 3, the entire work is embraced—"which God has created to make." Here the terms are plainly intended to convey different ideas:—originating the matter, and putting it into shape. This explains the alleged creation of light before the sun: God said, let there be light: that is, let light shine in, which has by the curtain of chaos been shut out. This was a partial change of the atmosphere, to admit light through: by the 14-18 verses, on the fourth day, the sun's orb is seen, and he resumes his old sovereignty, from which during chaos his rays had been expelled. Now he is "made to shine upon the earth:" appointed to his old territory to rule, as the moon is now to rule the night: neither king nor queen to be again dethroned, or deprived of this portion of their ancient empire. That "making" the sun to shine on the earth where darkness had reigned, does not mean "creating" the sun, may be illustrated by the rainbow (Gen. ix., 12-17,) which was not then first "created," but "made" into a token, which it was not before. So we make clay into bricks, and bricks into a house; but we do not create either the one or the other. There is one objection to this view of the words, by which "create" and "make" may seem, in this history of creation, to mean the same thing. I will explain as clearly as I can what seems to be a contradiction of this theory. There are two words used about man; one is let us "make" man, and the other is, "so he created man in his own image, male and female created he them." Here the two words, create and make, are both used in respect to man. Both belong to man, because man's body was "made;" that is, it was shaped out of the dust of the ground, and because man's soul was "created," because it did not exist in any previous material. It was God's own work to create this soul, breathing into man the breath of life. (Cheers.) So man was both created and made,—his soul created, his body made. If you can find anything in your Hindoo books to equal that; anything so grand—I won't say poetical, which often means silly—if you can find anything in your Hindoo books so grand as man's origin, his body made out of the dust of the ground, depending for its sustenance on the earth;

his soul, created by God and depending on God, God for your soul and the earth for your body—find that if you can. (Protracted cheering.) This argument, because shining upon the whole subject, like the sun of intelligence, shews the weakness of the usual objections. I have already quoted the misrepresentations of Mr. Joseph Barker, on the bible account of creation. The same objector declares—"Again: the bible teaches that the first vegetables and animals came into existence about six thousand years ago—that the races of vegetables and animals that first came into existence are the same that still exist—that the races of animals have come down to the present day in a direct line, through the pairs preserved in Noah's ark. These also geology proves to be errors. Geology proves that vegetables and animals existed countless ages ago. The bible further teaches that there were only a day or two between the appearance of the first races of vegetables and of the present races of animals. This, also, geology disproves. The bible next teaches that there were but two days between the day on which the first vegetables, grasses, and trees, came into being, and the day on which man made his appearance on the earth. This, too, geology disproves. It proves that vegetables and trees have existed innumerable ages, and that man is a comparatively recent production. The oldest calculations do not make man to have existed more than 150,000 years. The bible next teaches us that there were three days and three nights on the earth without sun. This is a natural impossibility. The bible next teaches that the earth brought forth grass, herbs, and trees, yielding fruit, before there was any sun. This is another impossibility. The bible next tells us that God made a firmament, or a hollow solid sphere, or framework, above the earth, to divide the waters, and that he placed one portion of the waters above this framework, and the other portion below." All these statements are untrue: the bible says nothing about "the first vegetables," "the first animals;" it speaks of the present races and varieties; and allows us to delve into geology to learn about "the first," while it tells us, what geology cannot, how when "the first" got buried, the last got made. The bible does not teach that there were three days and three nights without the sun: it does not say that grass grew before there was any sun: it does not say that God made "a solid sphere," for the Hebrew word *rakia* (sounded rawkeea) translated firmament, means expanse; something stretched out;—an open space. (Loud cheers.)

ICONOCLAST—(loud cheers)—If my friend knew how much more powerful he is when rising out of his puny wit, he would surely never indulge in it again. I can respect him uttering a great and noble sentiment, however I may disagree with it. I trust we shall have more of that and less of the other, which only lowers and degrades. I do not fear it. Not only do I not fear it, but I too can use the weapon almost as well as himself. (Laughter.) I can afford to despise the charge against my ignorance, and tell you what a man says whose wisdom and intelligence you will not deny. I refer to the Rev. Baden Powell, Savillian Professor of Geometry, at Oxford, and a member of many

learned societies. Every one will admit that he is an intelligent and thoughtful man, and he says, "All enquirers, possessing at once a sound knowledge of geology, and capable of perceiving the undeniable sense of a plain circumstantial narrative, now acknowledge that the whole tenor of geology is in entire contradiction to the cosmogony, delivered from Sinai—a contradiction which no philological refinements can remove or diminish—a case which no detailed interpretation can meet, and which can only be dealt with as a whole." "If we look with a more discerning eye to the nature of the contents of the Old Testament, in the first instance we find a record of older and imperfect dispensations, adapted, as they were addressed, to the ideas of a peculiar people and a grossly ignorant age,—a law of 'carnal ordinances and Sabbaths' especially founded on that peculiar cosmogony, which we now know to be untenable." "No one completely informed on the subject, can seriously reflect on the remarkable and notorious contradiction thus existing between the Old Testament and the truths of science, without perceiving that it directly induces a train of consequences, bearing on the entire view we must take of the nature and tenor of revelation, and the discussion of which, the more we consider it, must be admitted to form a remarkable epoch in the history of theological opinions. Yet there are many who, whatever particular view of the subject they adopt, do not seem as yet disposed to assign it this degree of *importance*, but think the difficulty sufficiently solved by the general remark that revelation cannot really be inconsistent with physical truth, and there leave it without further question or examination. Here, however, a distinct point, *not* of abstract doctrine or spiritual mysteries, but connected with tangible matters of fact, is brought to light, by which a positive renunciation is demanded of that which has been hitherto held sacred. Here, the disclosure is not and cannot be misrepresented as mere matter of speculation and theory, but comes with the claim of evidence and certainty. The question is one which stands apart from all mere abstract doctrinal controversies. It presents great undeniable, physical truths, directly negating what had previously been received, literally as a divine announcement. To make compromises, with the view of conciliating prejudices, is as derogatory to the claims of truth as it is sure to be unsuccessful in its object. All such concessions will still be suspected; all disguises will equally fail in the object. The most impenetrable panoply in which to confront error is the nakedness of truth. The inevitable rejection of the historical character of the Mosaic narrative, so strenuously insisted on under older systems, cannot but be regarded as a marked feature in the theological and spiritual advance of the present age. It is not a step which can be denied, retracted, or obliterated; it is a substantial position gained and retained, and from which the advancing inquirer cannot be dislodged. And the more it is reflected on, and its consequences fairly appreciated and followed out, the more, I do not hesitate to express my opinion, will it be acknowledged as the characteristic feature and commencement of a great revolution in theological views. The renunciation of this *must*, of necessity, lead those who have not,

on higher grounds, been led to just views of their Christian position, to re-consider the real basis and character of their faith." (Loud cheers.) Now, I trust we shall hear no more of this. Although I speak somewhat loudly and clearly, I presume my friend did not hear me distinctly, or he would not have misrepresented me. He has told you that I said there was no land in the first account of the creation, and no water in the second. I do not think that I did say so, but I did not wish to interrupt my friend while speaking. What I said was, that water was described as superabundant in the first account, and deficient in the second. (Cheers.) My friend also referred me to my Hebrew bible, telling me to read it. Now, I think in a matter of this kind, if the English bible is not reliable, the sooner the priests of all the churches publish it to the world the better. Hundreds of thousands of men not only read only the English bible, but never have time to acquire even a knowledge of the characters in which the Hebrew bible is written. It is a very customary thing for men to talk about Hebrew, when they have perhaps as little knowledge of it as the person they address. (Cheers.) To night, he has referred us to the word *Boro* or *Bara*. (A laugh.) My friends who laugh betray their acquaintance with it. That word in the original is formed of three letters—Beth, Resh, Aleph—which may be pronounced according to the fancy of the speaker. My friend says, with one exception, the word is distinguished as referring to creating things out of nothing. Now, I will tell you how I find the word, which frequently occurs in the Hebrew bible to which he refers me, translated. In the first chapter of Genesis it means to create out of nothing, but in the same chapter I find it used in reference to whales, and evidently meaning a forming, an accretion, or concretion of matter. In another part, I find it used to mean the word plant, in the passage, "For the mountain shall be thine, and the wood country; thou shalt plant it, and its utmost extremities shall be thine." It is also used for the word to "make plump" or "fatten," to perform something wonderful," to be "renewed," "renew," and "make anew," to "prepare," to "dress," or "trim" with the sword. In fact, the word has many meanings, and I maintain that my friend has no right to presume on my ignorance of Hebrew to attach a particular meaning to it. Now, this is either a revelation from God or not. Does my friend then mean that men are to be damned because they don't know Hebrew and Greek. (Cheers.) I tell you that scholars have written volumes upon the meanings of words, and yet disagree as to their meaning. Upon the very word *Alehim* or *Elohim*, used in the first verse of the bible, more books have been written than I should like to carry this evening. Its meaning is not settled yet. It is translated differently in different parts of the bible. Now, I trust I shall not be referred to the Hebrew—(derisive laughter)—until we are told that the English version is not reliable. The moment you agree that the English version is not reliable, I shall be ready to go into Hebrew with you. (Cheers.) But even then I should decline to discuss before an audience ignorant of that language, and who would not understand the sounds we uttered; let the controversy be in writing, that critical scholars

may judge us. The moment you tell me the English translation is not God's word, that it is not true, I will endeavour to find out with you what is true. But don't let us have the English version explaining part of the revelation, and the Hebrew for all of it that cannot be explained. (Cheers.) I really confess my inability to go with my friend to the time before geology was born, although I dare say he would be able very readily to lead me thither. I do think, however, that it will be as well not to misrepresent one another at all. I did not ridicule the words, "In the beginning." I endeavoured to tell you, as earnestly as I could, that I did not understand the relation those words bear to the eternal being. I do not understand it now, because if you tell me that in the beginning God began to do that and the other, I presume that before that time God remained quiescent, in some different state, and I am thus driven to enquire what that state was, how God existed in it, and what disposed him thus to change his mode of existence. In all that I have stated, I find many matters requiring serious thought. My friend talks of one phrase disposing of the whole of my argument, but the 100,000 people, who he assumes will read the discussion, will think that something more than one phrase is required to get out of it. My friend wants me to tell him how I know that man was made several days prior to woman. I thought I had distinctly explained that, but as he seems to think I did not, I will endeavour to do so again. In the second chapter, man is spoken of as being created first and alone, and on this point I want to draw your attention especially to what my friend says. He says the first chapter gives one particular account of the creation, and the second gives another, reversing it. (Laughter, and cries of "No, no.") He said the former gave the order of creation in point of time, and the latter the order in point of importance. I tell you that the second reverses the first, and if you read it for yourselves, you will know that it is so, without laughing at the statement. Now, I never like one man to charge another with making assumptions, unless he is particularly careful himself. Now, where is there one word in the bible from which he can deduce that the second account gives the creation in the order of importance? He tells you it is not true that man was created several days before woman. It seems that in some lecture I said "a considerable time," and that he said that in doing so I quoted Joseph Barker. I did not, but we use very similar terms. If my friend had not said he had not read Baylee's book, I should have said he was reading from it, especially as he was reading printed matter, but it might be a coincidence. We had better not charge one another in this way. (Cheers.) Man was created in the second account at the commencement. He alone was placed in the garden, and named the animals, which Lawrence says could not have taken place, but if it did, it must have cost a considerable period. Between the creation of man and woman, several events are detailed. But contrasting the two accounts, man must have been created on the third day if the second account be true, and the woman at the latter end altogether. I cannot make my friend see what his mode of *education prevents him from seeing*. I hope he

will explain this. I do not think he answered my points as to the inconsistency of the account with itself. It needed more than one phrase to dispose of this. He makes me a present of the argument as to the account being connected. He wants to shew that one portion of it is totally separate, and the other has nothing to do with it. But if you turn to the Hebrew bible, you find that a fresh account never begins with the vowel *vau*, which means "and" or "but," and therefore, if his assertion is true, the Hebrew disagrees with itself. The word "and" or "but" is not used at the commencement, but as a continuation of the same account. Men better able to go into this matter than I am have gone into it. I do not pretend to be a critical scholar. I am a young man, who has to work very hard to stand before you at all; and have only grasped from the world, against the world, and in despite of the church, that knowledge of which the church would keep the people in ignorance. (Cheers.) I may be charged with ignorance, but if God has not invested me with reason enough to accept the revelation he has made to man, who is to blame? (Cheers and hisses.) If I don't possess the power; if I have not the capability or intelligence to enquire in your way, the more unjust will be the decree which condemns me for not understanding what I have not the capacity to understand. My friend drew attention to Joseph Barker, I think he found Mr. Barker so well able to answer for himself that I need not defend him. (Cheers.) He also drew your attention to what I hoped he would have passed over, I mean the egg. (Laughter.) No doubt the 100,000 people, who read the debate, will be much edified by my friend's picture of the infidels sitting on the egg until they have added it. The language is so beautiful, and so far from poetic, that nobody will suspect my friend of poetry in using it. But, what argument is there in that? I tell you that your own account of creation begins in essentially the same way—"And the spirit of God brooded over the face of the waters." That is essentially the same notion, and if our friend would only do the subject the justice he is capable of doing it, instead of descending to low puns upon this matter, he would have a better chance of convincing me, and making me a student, instead of merely a rebutter. I am here to deal with the book that pretends to be, and is pretended to be, a revelation from God. I have yet to learn that in passing it by, with a paltry sneer, you have achieved a victory in defence of God. If I were a Christian, as I once was, (cheers) I should argue as I then did, earnestly and enthusiastically. When I tell you that my change of opinion cost me my best and brightest hopes, shut me off from my family, and left me to fight the battle of life by myself, you will see how little I had to gain by the change. I am here against the world,—for unfortunately those who hold the principles that I hold find every man's hand against them,—struggling for the truth and only for the truth, claiming the right to utter in my own language, poor though it may be, those words which shall best express to you my thinkings upon this subject. I deny the right of any man in dealing with a subject which should be sacred, and ought to be treated with respect, to use bad puns, when he ought to speak

with good sense. (Cheers.) I may be permitted to remind my friend of the worn maxim, respecting a brief given in a curious case—namely, “The defendant has no case, abuse plaintiff’s attorney.” My friend has treated this matter as if he had no case, and instead of endeavouring to picture the grandeur of his subject has occupied his time in trying to convince you how ignorant and incapable I am. (Cheers and “no, no.”) Instead of devoting himself to the arguments this evening, he has devoted himself to another matter, used at another time, and in another place. Surely we have enough before us this evening; surely my friend might have found it worth his while to answer some of the few matters I have been urging. (Disapprobation.) I am sorry my friend and those who feel so much for him under this infliction, do not feel for me also when I am whipt. I am afraid your love and kindness lie all on the one side. You come to the rescue when the sword is being fleshed in your friend, but stand out of the way when his weapon is in the air. (Cheers, and a voice, “Come to the subject.”) I am to come to the subject am I? Then were addled eggs the subject? (Cheers and laughter.) Was Joseph Barker the subject? (Renewed cheers.) If my friend uses the weapon and does not intend me to turn the edge against him, he had better announce beforehand, “This is not to be answered,” and I shan’t endeavour to answer it. (Cheers.) Now, he says I conceded that the scientific objections were of no avail. I did nothing of the kind. (“Shut up.”) That warm friend of Mr. Grant, who wishes me to “shut up,” will perhaps be sorry I have not done so. Not only do I not concede that the scientific objections do not apply to this account, but I allege that they do apply most prominently. The first part of our question to-night is “Is the account of the creation consistent with itself.” It is quite time, when we have disposed of that, to go to the second part of the question. As my friend is such a stickler for order, and complained of me for not arranging my argument better, he should have followed out his own programme in an orderly manner, and disposed of the first part first. And now I call upon him to answer what he has not answered; to shew me how he reconciles the statement in the first account of the creation that growing plants are created by the fiat of the Deity without obstacle, prior to man’s creation, with the statement in the second account, that dormant plants are created, but cannot grow until after it has rained, and man has tilled the ground; that water superabounded in the first account, and was deficient in the second; that the animals were created before man according to the first account, and after him according to the second; that man and woman were created together in one account, and that woman was created some days subsequent to man in the other; that every tree bearing fruit is given to man for food in the first chapter, and in the second that some trees are excepted from the gift, and of one man is expressly forbidden to partake; that man is blessed in the first account and cursed in the second; until he shows that, and it will require something more important than a mere phrase to do it, I shall be content to assert that he has not proved the first

part of his proposition, and the account of the creation is inconsistent with itself. I object to his running into the Hebrew bible until he has admitted that the English bible is not reliable. If not, I claim the distinct statement that it is not reliable, and then I will go to the Hebrew with him. (Cheers.) The moment my friend admits that the account in Genesis of the English version is not reliable—is not what man ought to accept as a revelation from God—does not fairly represent the original—I shall say let us reject it altogether, go to the Hebrew bible, and see what we can make of it. (Cheers.) I shall also say, do not let us pretend to do that before an audience which does not understand it, but let us do it in writing, that learned and critical men may judge which has misrepresented it, he or I. (Cheers.) Having thus far urged this point, I have further to urge that the account of the creation is not consistent with science. That account indicates that the book is of human origin. The sun, moon, and stars are represented as simple accessories to the earth, and have no other purpose; the earth is represented as fixed and immovable, while the sun is represented as motionary in regard to the earth. I allege that in this the account is inconsistent with science. In the Psalms, we have the same language, and the same feeling pervades the whole bible. I deny that the account of the creation in the Hebrew bible is consistent with the science of astronomy. I deny more than this. I deny that it is consistent with geology, and my friend admits this denial to be correct, because he carefully separates geology from it. He tells you that geology has nothing to do with it; ergo, geology, if it had, would contradict it. He knows it would; and, therefore, is afraid of their being brought together to clash with one another. Not only is this found to be so, when the matter is carefully and thoroughly considered, but even divines themselves so thoroughly disagree as to the meaning of all this, that although My friend says he is not a heretic. I will undertake to bring twenty clergymen to say that he is. (“Question.”) I shall not ask the chairman to save me any time. (Laughter and cheers.) I trust my friend who cries question will consider whether my ignorance was the question, whether cutting one another as sharply as we could was the question, whether chastisement and funeral orations were the questions?—(“Subject.”)—whether throwing odium upon one another was the question? Those Christians who cry “question” and “subject” should ask themselves why, in common honesty, they did not cry subject and question when Mr. Grant departed from them. Now, the *onus probandi* lies upon my friend; it was he who undertook to prove his proposition that the account of the creation is consistent with itself and with science. I ask you, has he done so? (Cheers, followed by cries of “Yes, yes,” and “No, no.”) Those of you who think I cannot answer him, will do best to let me go on, because I shall be certain to expose my bad answer. Now, when men of learning, intelligence, and power admit, as the Rev. B. Powell and others have admitted, that we have some show of reason upon our side; I think it ill becomes any man to charge us with simple ignorance when dealing

with this objection. Suppose at the best or the worst if you choose, we misunderstand, is that a matter for sneers and ridicule? Is it not rather a matter in which we should endeavour to set one another right? If, indeed, we are contesting merely for the belt—(cheers and laughter)—if our whole object be only the gladiatorial championship, of which my friend seems so fond, then I cannot well question the mode in which he is conducting the debate. But if he intends to prove that the account of the creation is consistent with itself, let his argument be directed to that. I allege that it is not, and have pointed out striking differences and inconsistencies. I allege that my friend has no ground whatever for separating one part of the first chapter of Genesis from the rest. It reads on without break or interruption. I deny that there is any ground for the assertion that the two first chapters contain accounts reversed as to order in point of time and importance. I deny that there is anything to justify that. But even if that were so, there are still distinctions which show clearly that the writers were not the same persons, but lived in a different kind of society and used a different kind of language. One winds up each phrase in a peculiar manner, and the other uses a totally different style. One speaks of God by one name, and the other by a different name. One speaks according to the country in which he lived, and the other according to the language of a different country in which he lived. We here see that the man who wrote the book did not imagine that he was writing a record of the Eternal. He only gave his own conceptions of the matter. The earth appeared to him the grandest place, and therefore he gave it the first place in the universe, making the sun, moon, and stars mere accessories to its sustenance. He was unaware of many things which science has since revealed to the world, and merely wrote according to his own state of knowledge. My friend must admit this, or confess that God revealed it in a language which he knew would some time or other be unsuited to convey the ideas he wished to convey to his people. Let us deal with this in a thoughtful manner. (Ironical cheers.) If our friends are incapable of dealing with it in a thoughtful manner, I cannot help it. If the friend who cries "time" thinks I have spoken too long, I will sit down. (Iconoclast resumed his seat amid the loud cheers of his friends, some minutes before the expiration of his allotted time.)

The Rev. B. GRANT: (Loud cheers.) A friend said to me last night, if you did not say a word against Iconoclast and his party, he would not have anything to say, and would stick fast. To-night I have not said anything about them, but he has imagined it, because he would have stuck fast without it. At the most absurd abuse of me, for I am the best abused man in the world, I never grumble; I only say, while you are abusing me, do not say, let us not abuse one another. Say what you like. I only laugh if you cannot prove it, and nobody will believe it whose opinion is worth having. The mistake is that gentlemen who deal in this sort of thing, perpetually accuse me of it. I prove what I say, and if anybody says what he cannot prove, I throw it over. (Question, ques-

Be quiet, and I will tell you what it is. I

am replying to what your friend said, and if that is not the question, he should not have said it. He complains that I do not reply—you complain that I do. (Laughter.) Those who read through this debate, which will be published in a complete and clear form, and examine my speeches of last night and to-night, will be amused by the absurd remarks made upon them, both in reference to the personal question and the argument. Iconoclast understands what I say about personal matters as little as about the bible. (Shame.) I am glad you are ashamed of it. (Laughter.) He said he did not intend to ridicule the words "in the beginning," but he made himself ridiculous in trying to do so. (Hisses, and cries of "Question.") You make yourselves the same by hissing at me. He said he could not understand the words, "in the beginning," in reference to an eternal being. But the bible is a relation of things pertaining to man, and if he cannot understand that, he may well not understand the bible. He is willing to have a Hebrew debate in writing. Then he gives up talking. He talks about the belt, but he gives it up. I will examine him in Hebrew on the fourth night. If you read back through my speeches, you will find he has been saying again what I have disproved. Iconoclast quotes Dr. Lawrence. I have been told that he gave up all his infidelity. If he did, and the infidels know it, yet use his authority, it is like them. Iconoclast says I allege this—I deny the other; but that has no effect at all. He gives up his account of what the bible says about creation. He denies that it is a true account, and so do I. He makes it himself and then denies it. He says the whole account reads on. (Murmurs.) I expect them to be a little bit uneasy. I admit that it reads on, but does it narrate continuous action? If you read that a certain king conquered France and Germany, would it be continuous action because there was "and" between? There might be 20 years or more between the events, but do you not understand that "and"? (Laughter.) Iconoclast says one writer calls God by one name and another by another. But both give him the same name—Elohim. Afterwards, when God was spoken of in a different capacity, there was added the name Jehovah. Iconoclast says he might ridicule the account of the spirit of God brooding over the face of the waters. He may, but do not let him say it brooded inside an egg. (Question.) He denies the right to use bad weapons when we should use good ones. This seems to imply that there is a time when we should not use good ones. He quotes the rule about abusing the plaintiff's attorney, and he seems to have learned that rule. Iconoclast says that Baden Powell proves a contradiction between science and the cosmogony of Sinai. But was the account of the creation given at Sinai? If Baden Powell makes so stupid a blunder, he knows no more about it than Iconoclast does. (Laughter.) He says, I must admit the English bible to be unreliable before I can refer to the Hebrew, in reference to the words create and make. But in every case there is the same distinction preserved in the English bible. Will that satisfy you. (Cheers and laughter.) To show my want of learning, Iconoclast says the word create is used of whales. Did I not tell you it was? (Hear, hear.) Words are sometimes used in a secondary

sense, and where this is so used, it is equal to making. (Question—No.) But though I had stated this most distinctly, Iconoclast speaks as if I had omitted it, and tells it you as something that he has discovered himself or read in Baylee. I will now give you, from the report of the Halifax discussion, some observations which in that book are separated from each other; and by collecting them, and adding my subsequent reflections, I may give you a good lesson. We are told the bible opposes science. To this objection, so confidently retailed by every smatterer in infidel learning, we reply, as in the Halifax debate, "Do you understand science? and, do you understand the bible? and, can you clearly indicate the opposition?" The reply might be—"Why, everyone knows it opposes science." "Exactly; but I, being nobody, do not know that. Does it profess to teach science? Is that its object? Do all works oppose science that speak in popular and unscientific language?"—"No; but it says things that science proves cannot be true." "Will you mention them, and will you find them given as scientific verities, and not as popular statements? It is very likely the sun 'rises and sets' in the bible, and so it does in any book that mentions the subject. Do you want the bible to be pedantic?"—"No; but it says that God created light before the sun." "I was not aware of that; where does it say so?"—"Why, in Genesis i. 3, and God said, 'Let there be light, and there was light.'" "Well, was that before the sun?"—"Yes; the sun is created in the 14-16 verses." "That may be your idea; but the sun was created in the first verse. 'In the beginning, God created the heavens and the earth,' and the sun was among them. (Loud cheers.) And after the chaotic state of the earth, during which the darkness of the second verse reigned, through the state of the atmosphere, God's first work was to remove the darkness, by rendering the atmosphere more pervious to the sun. But in the 14-16 verses, he makes it perfectly clear, and the sun shines again on the world; it is not created there, but made, or appointed, to continue shining, 'for days and years'; that is, there was to be no more darkness, or chaos, but the sunshine to visit this world, giving us day and night, summer and winter."—"That is a new interpretation made for the occasion."—"Is it a true one? Surely you do not object to new things?"—"Well, there are other things in that account opposed to science; it makes the world only six thousand years old."—"Where? I do not find that; how do you make it out? Is that an 'old' or a 'new' interpretation?"—"Why, is not the Mosaic creation always considered to have happened only six thousand years ago?"—"Which of them?"—"Which! are there more than one?"—"Of course there are; first, the creation of the universe, in the first verse: 'In the beginning.' Do you know what date that is? After that, there was chaos in the world, in the second verse: but it does not say how long, nor how short; and then come the six days' 'formation.' The first was properly a 'creation'; God 'created,'—called into existence, 'the heavens and the earth,' originally, or, 'in the beginning.' He afterwards 'made,' or 'fashioned' man and other things, out of existing materials."—"But

geology proves the world to be very old."—"Well: does the bible declare it to be very young? It is man that is young, and the world that is old, as I showed from science, history, and philosophy, in a former speech. So you see the bible does not oppose science; but science corroborates the bible; and so it ought, for the bible is wanted to help science. Now, let me question you. Do not geology, philosophy, and history prove that man is a late inhabitant of the earth? Can we not prove that once this earth was uninhabitable?"—"Yes; I believe that is settled." "Well, then, will you tell me by science how man got into it?" Nature is your book. Now, then, tell me from your book how you came here. Moses gives us an account, and no one can tell or fancy anything more rational, unless it be your story of the egg. (Laughter and cheers.) God made man in his own image, to deface which, is to defy the power of the omnipotent Sovereign. That is stated in the very beginning of the book, and you cannot find anything better in anything you have ever written or stolen. (Cheers.) Now, let Iconoclast give us an account of the origin of man. Man was not formed by accident. Some say that man came from the monkeys, but then they say that was a long time ago; because they do not like to own their immediate relations. A socialist lecturer once told his auditors that it was very easy to see how man came. This way: Here is a pit: it is empty: very well, there comes rain, and the pit gets full: just so, there is nothing but water in it: all come by laws of nature. Exactly. Well, you see, in time there comes some duckweed on the top: green stuff, like. Yes: frogs, and newts, and things all by chance, you see, or by laws, if you like: so that is how it was. A smock-frock philosopher in the audience inquired, "Master, may I ask a question?" "Yes, certainly." "Well, how long must I wait alongside that there pit, before a man will come up?" (Laughter and cheers.) I want Iconoclast, by the aid of nature and science, without God, to tell us how man came. If he can't, he should let this book alone, for it has told him. It tells both whence man came, and where he is going to. Iconoclast talked about our being dumb before the curtain of darkness. So we are; but if God lifts up the curtain, and says, "Man comes from God, and to God shall man return," be thankful for the information, and do not tell us that he came nobody can tell how, but just chance-like. Leave learned follies and philosophical absurdities, and adopt the better policy of learning some other lesson, or weep that you are in a position so miserable and helpless as to say that you do not know where man came from, and that whither he is going you cannot tell; while we know that man came from God, and we know that he is going to God. (Loud and continued cheering.)

ICONOCLAST—(cheers)—My friend answered one of the arguments asserted by me with saying that he had heard that Dr. Lawrence gave up his infidelity. Now, what he has been told, if it is reliable, he should state as a fact; if not, he had better not state it at all. He told you that the cosmogony was not given from Sinai, and contradicts the Rev. Baden Powell, who says that it was. My

friend has no doubt read the bible more diligently than I or the Rev. Baden Powell have. But I have read that God said, at Sinai, "In six days God made the heavens and the earth, the sea, and all that in them is, and rested on the seventh day." Now, if that is not connected with the cosmogony, well and good, I do not understand the meaning of words. I think if the difference of meaning in the Hebrew words is shown in every case in the English bible, as he says, it would have been better to have left the Hebrew bible out of the question altogether. (Cheers.) For what purpose was to be served by mentioning it, but to tell me I should read my Hebrew bible, which must have been meant to expose my ignorance or show his own learning, both of which are unnecessary. He says that although a story may be connected by the letter *vau*, it need not be what I say, but may be the same story with an entirely different title. He illustrates it by saying that "a king conquered the French and Germans" it would not mean that he did it at any particular time. But if it said the king conquered the French and Germans and all their hosts in six days, I say that it would show that the events happened within that time. (Cheers.) I say those who seek to make differences between the word "made" as used at Sinai and in the first chapter of Genesis, are seeking to prostitute their intelligence and to deceive those less versed in such matters. (Cheers.) If God meant anything when uttering those words on Sinai, he meant that in six days he created the whole universe and therefore rested on the seventh. If he did not mean that, the text loses half its force, and it is not correct interpretation to separate one word of the verse which agrees with your theory and then try to support it with the rest. My friend says God is not spoken of by different names in the first and second chapters of Genesis, but that the name Jehovah is added to Elohim to describe a capacity in relation to man. Now Jehovah is compounded of four vowels,—Yod, He, Vau and He, and, truly means the present, the past, and the future, and I deny that it is capable of the meaning he pretends. We are not here to trifle with one another. We are met for an important object and not to utter a few good puns. If what my friend says is true, he is arguing for the good of my immortal soul. He charges me with abusing him, but did he not give me provocation? (Hear, hear.) He says the bible does not profess to teach science. Then what does it teach? If it is not to instruct man, what is it for? It is not for me to answer his questions, but for him to prove his proposition. If I ask a man a question and he cannot answer it, I am not, therefore, entitled to assume a fact. To do so is to impose on an ignorant mind. First educate and then convince him by enabling him to appreciate the fact. My friend said, do you want the bible to teach science? I say I want it to teach something reliable. He also asked, do you want the bible to be pedantic? No, but I want it to be truthful. It claims to be the most important book that was ever penned, affecting my happiness or damnation. I have a right to expect that no word should be capable of *double entendre*, and that the meaning should be clear and appreciable by the most ignorant.

(Cheers.) Mr. Grant said the heavenly bodies were created on the first day, and the sun with them. ("No.") He did. ("He did, he did.") He said in the beginning the heavens and the earth were created, and the sun among them. ("He did." Cheers and laughter.) If you think that so palpably absurd, I need say nothing about it. ("Go on; answer it.") I answer that your bible does not say so; and if you turn to the end of the book, you will find that he who dares to add or subtract one word is accursed. (Loud and continued cheering.) Then my friend says there was no more darkness or chaos; but I tell him that the word has not those two meanings, and when he tries to force on you an interpretation of a Hebrew word, himself not understanding that word, he has no right to reproach me; because I am a young man, and he was educated by the church. Because I have had the means of obtaining knowledge cut away, is my want of information to shut me out of heaven and damn me to hell? Surely, a just God cannot mean that. (Cheers and hisses.) Your hisses only show that my words come home. (Cheers and hisses.) It appears to me in a matter of this kind you are easily offended when the argument touches a weak point. You hiss when you are touched in a sore place. You tell me that God made man in his own image. If you take a man and woman and place them in a dark cellar, with little food and bad ventilation, you will have a puny and miserable image; but if you place them under healthy conditions, and take care to foster them, you will produce a beautiful image, as I am happy to say I am endeavouring to do. (Loud cheers.) Do the conditions conquer omnipotence? My friend used some arguments assuming that I should argue that a man came out of a pit full of water; but you are aware that I have said nothing of the kind. In a book which made a great impression upon me, "The Vestiges of the Natural History of Creation," you will find an answer to my friend's question. I will not indulge in low fun, but treat the question as it deserves, and endeavour to answer the question, whence came man? (Hear, hear. "Let us have it.") I am not so presumptuous as to pretend to the knowledge of the unknowable. ("Read it, read it.") If you want 400 pages, I am willing to read it. (Hear.) Do not think I am afraid, for I know I have the truth. (Laughter and interruption.) I will tell you more than you like to hear. Whence came man? (Continued interruption. The Chairman appealed to the meeting for order, and Mr. Grant communicated with the speaker.) My friend bids me keep my temper. If I thought there was any chance of losing it in a debate of this kind, I would withdraw at once. ("Speak up.") Whence came man? Not from God, unless the misery I find here be also from God. When I see man striving against his fellow, pressing him down, robbing him, murdering him; how can you tell me that this is from God? Whence, then, came man? I find a man praying to God in a bank, while he robbed the poor widow who was induced to deposit her money there. Will you tell me he is from God? Or will you tell me he is from God, who, after robbing the people of their liberties, ascended a throne inaugurating his reign in blood? What man is, we know imper-

fectly; we are obtaining more knowledge every day, and learning to make him good and true. When we have done that, we will try to learn more about him. (Laughter and interruption.) At present, we very insufficiently understand him. (Continued interruption.) My friend feels so confident, that surely you can allow me to conclude. ("Go on, go on.") I have treated you respectfully, do not treat me otherwise. Up to the present moment, we have agreed as well as we ought, and remember you can be thoughtful men; if you cannot, remember you should set me an example as Christian men. If my arguments are poor, I shall have less effect; if I am weak, there is less need to cry me down. My friend has no right to ask me whence came man, nor you to be offended if I cannot answer the question, because it is for my friend to prove his own case, and not attempt to hide his weakness because I cannot help him. ("He has proved it.") If he has proved it there is no necessity for me to tell you. (Hear and cheers.) I leave it in your hands. In your present uneasy temper it would be unwise to continue my address. My time is nearly expired, and I shall sit down, having advanced

propositions which my opponent has not answered. (Cheers and disapprobation.) You have no evidence. (Interruption.) My friend was to prove the account of creation to be consistent with itself and with science. He has not proved it. ("He has.") If he has it will speak for itself. But remember you would have lost the debate according to the terms first proposed, for the ten minutes would have done for you there I think. (Laughter.) I repeat that the difficulties I have stated my friend has not attempted to answer, and has given no evidence. (No, no.) Instead of this he has assumed what he was not warranted in doing, having endeavoured to divide the account without authority. When you calmly consider the matter, you will see that he has not proved his proposition. I feel that my case is strong enough to be considered in a quiet way, without all this warmth. Then will you think over the argument, and admit that I have been instigated only by a desire to lead you to the truth in any event. (Loud cheers.)

Mr. GRANT explained that he had not desired Iconoclast to keep his temper, but had advised him not to go on speaking till the meeting was quiet.

THIRD DAY, MONDAY, JUNE 14.

SUBJECT:—"IS THE BIBLE HISTORY OF THE DELUGE CONSISTENT, AND PHYSIOLOGICALLY POSSIBLE?"

CHAIRMAN: ALDERMAN FRANCIS HOOLE.

The Rev. BREWIN GRANT was received with enthusiastic cheering. He said—I may first correct two points of the previous evening: 1st, The statement is, that in Genesis chap. i., v. 20, we are told that the moving creatures and fowls of the air were produced from the water; but in chap. ii., v. 19, it is stated that they were formed out of the ground. Whereas, "the moving creatures" brought forth by the water, in v. 20, were *fishes*, as explained again in v. 21. The *earth* brings forth cattle, in v. 24, as the waters fish, in v. 20, where, also, the air and *not* water belongs to fowl, in v. 20, as in the text it reads, "and fowl that may fly above the earth," or as the margin following the Hebrew reads, "Let fowl fly." So the whole is natural: every creature is introduced first into life, in its own element: fishes in water, fowls in the air, cattle on the ground. I had the note of this in my hand to reply to Iconoclast's statement, but accidentally missed it, as I was more intent on annihilating his main pretence that Gen. ii. gives the order of time, of which no word occurs in that chapter; while the order of time *is* placed in the first chapter as plain as daylight, for it is marked by day one, day two, day three, &c. It was this staring fact that so mercilessly set aside, in one unanswerable and demonstrative sentence, his chief contradictions between the two accounts; and though he begged, for pity's sake, that I would not pass it by with a single phrase, yet on consideration, he will resign the oft-caressed objections with

a sigh; and confess that two chapters, one of which gives the order of time, and the other not the order of time, but of importance, cannot contradict each other about questions of time. The respective dates as to which races were formed first, are given distinctly by the writer in the first chapter; and in the second chapter, this question is omitted, and therefore cannot be contradicted. This is why one phrase was enough in reply to all the phrases which he reiterated on a point which everybody can see at once. And since my object is to expound fully each subject, to instruct the audience and the reader, I shall perhaps again find a single phrase enough, like one sword-cut that cleaves helmet and skull; and at other times I shall find no phrase at all required, where the objection is dying of itself on the platform. The second point, to which I shall briefly refer, is the attempt to escape my proof that Genesis chapter i., v. 1, refers to a separate transaction. He admitted that the word *Bara*, "in the first chapter of Genesis, means to create out of nothing;" and then went to prove that, in a later writing, it means to "plant," to "fatten," &c., which, if true, would mean nothing to the point, since a word's signification depends on the connexion in which it is used, and our debate was on its meaning in the history of creation, which he concedes. In reply to the proof that this creation was a separate transaction, he says it is a part of the same history, which is another thing altogether; every

event in Gibbon is a part of the same history, but they are not all the same event.

Iconoclast here spoke privately to the Chairman.The CHAIRMAN (to Mr. Grant): It is objected that you have no right to refer to what has taken place on a previous evening.....ICONOCLAST: Because there was no notice given to me. I have no wish to interrupt, but I don't think it fair to discuss a previous question without having any notice of it. (Cheers.).....Mr. GRANT: I am simply making a reference to two points on the previous evening, and I have a right to do so—(cheers)—and shall use my own time as I like. (Cheers.) Iconoclast, on the second night, referred to what I had said the night before. I, to-night, refer to what he said the night before.....ICONOCLAST: I rise to a point of order. I did not refer on the last night to what had taken place the night before, and we have a printed report to refer to.....Mr. GRANT: I appeal to the chair.....The CHAIRMAN: I decide that Mr. Grant is out of order.....Mr. GRANT: But the Chairman is not to control the speaker in any way at all. (Mr. Grant, amid the cheering of his friends, referred the Chairman to a placard containing the terms of discussion, No. 4 of which was as follows:—"The chairman is to decide on time, to allow for interruptions, to control the audience, *but not to control either disputant.*").....The CHAIRMAN: The chairman, it is very true, is not to control the speaker except when he attempts to introduce something irregular. (Cries of "Speak up.") Hold your tongues, and then you will hear. (Cheers.) When Mr. Grant attempts to introduce anything that is irregular—for instance, referring to what has taken place on a previous night—I think he ought to be called to order, because the discussion to-night is on a particular subject. (Cheers.).....Mr. GRANT: Allow me to say that I don't go on with this discussion if I am interrupted in any single word I have to say, ("Oh, oh!" and cheers.).....ICONOCLAST: Then I withdraw my objection sooner than it shall be made an excuse for shewing the white feather. (Loud cheering.)...Mr. GRANT: I hope the chairman has, as I have no doubt he has, taken note of the time thus lost, and that it will not reckon. (The Chairman: Yes, five minutes.) Whatever Iconoclast may say in his speeches, I shall not interrupt him, and I think it very wrong that he should interrupt me. If I like to offer explanation, I have a right to do so. I shall give him enough on the subject of this evening—more than he will know what to do with. (Cheers.) I resume: In reply to the statement that distinct events may be connected by "and," he said, they could not be distant, if it was said "he conquered the French and the Germans in six days." But if it does not say "that in the beginning God created the heavens and the earth, and removed chaos, and—wrought the successive changes after chaos, in six days," then—Iconoclast should not invent this statement. Everybody knows, or ought to know, that the "creation," in the first verse, is separated by chaos from the "formations" or "makings" in the six days. This peculiar liberty with our English version was followed by an equally strange observation on the Hebrew. "No fresh account (said Iconoclast) ever begins with the word translated 'and' or

'but.' " The question was not about a "fresh account," but about a *distinct transaction*. But if no separate history commences with the word translated "and" or "but," then Iconoclast will give up his assertion that Gen. ii. is a distinct account written by another hand; since this second chapter begins with "vau," translated "and" or "but." Iconoclast will not allow me to be amused, because of his "immortal soul," in which he does not believe half so much as in the egg of Hindoo cosmogony; and yet I was either amused or amazed to hear him say, "If you turn to the Hebrew bible, you will find that a fresh account never begins with the word that means 'and' or 'but.' The word 'and' or 'but' is not used at the commencement, but as a continuation of the same account. Men better able to go into this matter than I am have gone into it. I do not pretend to be a critical scholar." Now, if he had said, the word translated "and" or "but," *does generally* commence a new account, he would have been right; but he says, "a fresh account never begins with that word." Now this word, on the contrary, is the *most usual commencement* in Hebrew historical writing. It begins *most* of the chapters, and *most* of the separate events, and *most* of the historical books:—Exodus, Leviticus, Numbers, Joshua, Judges, Samuel I. and II., Kings I. and II., Jonah, Ruth, Esther, Ezra, II. Chronicles—14 distinct historical books, begin with the "vau," which he says "never commences a fresh account!" Now, I undertake to show Iconoclast in one minute, to convince him or anybody else, by his own eyesight, that the men who "have gone into it" have grossly deceived him, on a matter which he could learn in a minute; and on which he founded his reply to my argument respecting the bible account of creation. I herewith hand him the Hebrew bible; with a separate list of the fourteen historical books, the first word of which is "vau" "translated and or but." He will understand from this, that when I made him a present of the argument founded on "and," it was the most dangerous present he could receive in a discussion. The inference from this circumstance is, that confidence in asserting and denying will go for nothing, from that side the platform; and that Iconoclast was grossly hoaxed by men who had "gone into it," and who led him into an ambush. He will therefore be wise no longer to trust these treacherous guides; and he will be consistent with his professions of seeking truth, if he no longer perils "the immortal souls" of his followers,—not by fun and wit—which he has carefully avoided, but by relying on the ignorance and presumption, or malicious joke, of men who got him into it. After this, Iconoclast will be good enough not to assert that he "gets at knowledge despite the church:" if he changes the word "knowledge" for the opposite, the statement will be exactly true. Having thus warned Iconoclast against his guides, in matters beyond his knowledge, let me warn him in matters more related to logic than to learning: I mean as to the general nature of his replies to my arguments, and the suicidal character of his assertions adduced to support his own opinions. This will explain very clearly once and for all, why I do not delay long on his replies; but leave some for the reader, and despatch others rather

summarily. We need not stand long to examine a man whom we can see through at once. As I want this debate to be as perfect as possible, I beg to caution Iconoclast against the following specimens of debating. After considerable waste of time in abuse, as if retaliating what had never been said, instead of thanking me for my forbearance, he said, "Now let us drop it," when he expected to drop in for it. (Laughter, and a voice, "Get to t' flood.") After finding my speech in Baylee, he objected to have his notions and phrases found in Barker; and said, "Don't let us bring these charges." After some curiously original observations on Hebrew, he said, "Don't let us be taken to the Hebrew," as if he was ever near to it. After trying in vain to answer my arguments, he fell into Barkerism, and said I had "proved nothing," which proved a good deal. When he told people what I ought to have proved, and they said "he has," he said, well, "if so, the report will show it," which showed that he need not have said I hadn't, for the report would show *that* to people who could see. When trying to show the origin of man, out of his book of nature, he got a man and woman ready made, and put them into a dark cellar, which is all he can do for his followers. When arguing on the flood, all crimes were from God or nature; when arguing against me, he found no such excuse for my observations. He says, his faculties being from God, he is not to be blamed for their use; which is a handsome apology for my tongue, I having had no voice in settling its length. (Iconoclast: "Hear, hear.") He declaimed on liberty, and dislikes my use of it. He says he will try to be free, and that every one ought; yet that we are all creatures of an iron necessity. He says that we are so bad, that God could not have made us; and yet that he is not bad, for God made him. He complained that God began with the same human nature, after the flood, forgetting that this was a new circumstance of warning: he argued that the same race must always fail; and yet he professes to think the world will become better under that creative nature which has hitherto made us so badly. He makes God so good, that he cannot have created man, which makes nature a demon from whom we came, and to whom we are to look for improvement. He says the bible is not therefore true because he cannot answer my questions; but assumes that it is false when I see no necessity to observe all his ramblings. I mention these things that he may answer more to the point, and to intimate to the reader that what every one can answer for me, I need not waste time upon, but had better proceed with instructive lessons. (Cheers.) The subject for the evening is the flood: "Is the bible account of the deluge consistent and physically possible?" The phrase "bible account" is used because the majority of objections are not properly against the bible, but against the notions put into it by opponents, or against some traditional misinterpretation of bible statements. Against the "consistency" of this account, it is objected that in Gen. vi., 19, 20, "two of every sort" of creatures were to go into the ark; but in Gen. vii., 2, the clean beasts were to go by sevens, while in verses 8 and 9, they went in two-and-two of all

sorts. Of course there is no contradiction here: the first means two *at least* of every sort; the second means seven twos of one particular sort; and the third, that they went in by pairs. The contradiction was manufactured by Joseph Barker, and is repeated by Iconoclast, p. 27, "The bible—what it is," after it had been clearly answered in the Halifax debate. Freethinking commentators seem to reckon very safely on their readers never having noticed any answers to their repeated fabrications. Barker, altering the text, said, in one place, Noah was commanded to take *only* two of a sort; whereas the command means, two at least of every kind, male and female. Iconoclast's note is very curious, and I mention it here to save him the trouble of repeating it: "The account of the deluge is rather complicated, he says; according to chap. vii., v. 2, 5, Noah took in seven pairs of all clean beasts, and one pair of all unclean, as Alehim had commanded: while by v. 8 and 9, it would appear that he *only* took in *two* of every kind, as Jene (I don't know how he came to spell it that way) or Jehovah had commanded. This is another specimen of the confusion in the use of different originals in the manufacture of the book of Genesis." If this commentator had left out "*only*," which is Barker's addition to the bible, he would have found nothing the matter with the account. In his next edition, unless he manfully gives up the undertaking, he should refer the names Elohim and Jehovah to their proper verses; he prints the Hebrew letters for them, by the aid of some "who have gone into it," and who have deceived him into putting Jehovah in the 9th verse, and Elohim in the 2nd; whereas in the Hebrew bible, Jehovah occurs in the first verse, translated as usual by the name Lord; and Elohim, in the 9th verse, translated as usual by the name God. Any literary friend would advise Iconoclast not to obstruct any possible future fame by these crude inaccuracies, which, however they may satisfy the intellectual aspirations of that advanced class which is beyond instruction, will only make him an object of amazement or derision amongst the students of the bible—(laughter)—and prevent the fair recognition of those capacities which, if more enlightened and disciplined, might be of service in some other line. I cannot delay longer on this class of criticism, which is supposed to detect inconsistencies in the narrative, but hasten to quote the more marvellous and vigorous assertions respecting its "physical impossibilities." Joseph Barker, who is pre-eminent for faithlessness and apostasy, gives the following condensation of absurdity, invention, and falsehood on this subject:—"The flood, it *must* be understood, is *represented* as universal. The ark was to be 150 yards long, 25 yards wide, and 15 yards high; three stories high, one door, and one window, a cubit or half a yard square. Into this ark Noah, according to the bible, collects all the beasts and four-footed creatures, fourteen of all birds, and the pairs of all creeping things. In addition, Noah takes food to feed them all *between one and two years*. Lions, tigers, leopards, wolves, are to have sufficient animal food to keep them alive that length of time. Camels, elephants, oxen, buffaloes, and all grazing things, are to have hay and grain sufficient. He is to take seven pairs of all clean beasts, and seven

pairs of all birds. Naturalists tell us there are a hundred and fifty thousand distinct species of animals already known, and that the probable number of all species existing is not less than half a million. The greater part of these animals, pairs and seven pairs of which would amount to little less than a million, would have to be provided for. Noah would have to provide food for all these and himself and family. These animals belonged to different districts of the world, twelve thousand miles apart. It would take some time to catch and drive them all to one spot. (Laughter.)—"You will see your own ignorance if you will wait a bit. (Laughter.)"—And it is nowhere intimated that God wrought a miracle to aid him in collecting them. And the food would often have to be carried the same distance. There were only eight persons in the ark, who, in addition to cooking and cleaning for themselves, would have to attend to those animals every day, which would be about forty thousand every hour, or seven hundred every minute. They would have to feed and water them, and clean after them, so as to keep the place sweet. And as there was only one door, which was kept shut, and one window, (and that at the top,) they would have to take much of the refuse up three stories, and take all the water down. * * Then as to the flood:—The earth is to be covered with water many cubits above the highest mountains. Now, it has been ascertained that there is not one-eighth the quantity of water on the globe sufficient for that purpose. If you can imagine a more monstrous, impossible fable than this, why, all I can say is, that your imagination is capable of a wider stretch than mine. So many impossibilities are implied in this monster story of a universal deluge, that many, who still cling to the bible in general, have given it up. The Unitarians, as a body, have abandoned it, if I am not mistaken, and they are by no means the most ignorant or unlearned of mankind. Several ministers even among the Independents have given up the doctrine of a universal deluge. They have pronounced such a flood impossible. Dr. Harris, Dr. Pye Smith, and Professor Hitchcock, all aid us with their science and logic in getting rid of this prodigious fable." Observe, this gentleman commences by saying "the flood, it must be understood, is represented as universal:" this is the only strength of the objection, to assume a flood absolutely all over the globe, and then argue on this pretence, without once honestly examining the bible by an enlightened criticism to see what it really intends. We need only deny the universality of the flood, and all this measurement of the water and the ark is only water in the brain; a disease in the logical faculty of these reasoners. As this writer begins with begging the question, so he ends with falsifying the opinions of Drs. Pye Smith, Harris, and Professor Hitchcock, who do not "aid us in getting rid of the prodigious fable," recorded in the bible, but remove the prodigious interpretation which infidels try to fasten upon it, after all intelligent men have abandoned it. (Hear, hear.) I convicted Joseph Barker, in the Halifax debate, of dishonestly representing Christian geologists as "giving up the story," when he knew that they only clear it up, and that they maintain with intelligence and earnestness the divine authority

of the scriptures. Now, the whole question lies here: Have such writers satisfactorily shewn that the bible account does not necessarily involve a strictly universal deluge? If they have, let all objectors to the scriptures cease to charge the bible with what it does not teach; if they have not, let the objectors prove this by honestly stating and endeavouring to meet the argument; and when they have done this, which they never have done, never can do, and will never try to do, there will be moral and intellectual consistency in arguing against the bible account, as if it meant a deluge all over the world. Here their gauging of the waters and measuring the ark is as much out of place as the geological excursions by which they wander out of the Mosaic six days' into pre-Adamite formations. This question may be understood by the following outline sent to Iconoclast to guide him in preparing for this evening's debate:—"The flood: as stated in conversation last Wednesday, this argument will be very simple, the whole turning on the question, does the bible account mean a deluge absolutely all over the globe? I answer, No. For these reasons:—1st. The Hebrew word for earth (airets) is not necessarily universal, and is often confined to a territory, as in Genesis ii. 11—18. 2nd. The other word, sometimes translated ground or land (adamah), and which commences the account of the flood, Genesis vi. 7, is of a restricted application, meaning inhabited territory belonging to mankind. 3rd. This term shows the restriction of the other term "airets,"—earth, which is of itself indefinite. 4th. The passages where adamah, ground, occurs in this history are, amongst others, these:—Genesis iv. 14; Genesis vi. 7, 80; vii. 4, 8, 28; Genesis viii. 8, 19, 21. 5th. From all this review of the words in this history, I shall conclude that your two impossibilities—enough water to cover the globe and enough room in the ark to contain every living creature, are set aside. For the bible deluge is not universal, except as relates to man. 6th. In Gen. ix. 10, there is an intimation that animals remained outside the ark, alive beyond the flood. 7th. I shall slightly notice your account of the flood in your 'Bible, what it is,' but mainly confine myself to the words of the bible history, Genesis vi. vii., viii., ix., ver. 10. 8th. I shall perhaps criticise your account of the rainbow in the 'Bible, what it is,' compared with Genesis ix. 12—17." The above was sent on June 7th. In looking it over, June 11th, I added and sent this: "9th. The whole bible being for man, and about what relates to him, and the flood being an infliction for man's sin, every term of universality is modified by this idea, all the earth—where man was. All the animals there died—every animal which man immediately required from this region entered the ark." This outline gives the leading points of the question—Is the deluge, as recorded in the bible, universal as covering the globe, or universal only as extending to all mankind? All the difficulties urged by infidels against the bible, on this subject, are founded on assuming that the bible means what they pretend; but if they cannot prove this, if they cannot deal with the arguments that have been long before the world, in such works as "Dr. Pye Smith's Scripture and Geology," which nobly

led the way in the more modern enquiries into the connexion between revelation and science; how are these men qualified to claim respect for objections against the bible, founded on opinions which have been proved not to be contained in the bible? Whether these opinions *are* there or *are not*, is the question they have first to settle; and, therefore, they may reserve their "superabundance of water" and deficiency of wood, until they prove that the water and the wood are needed. The way to settle this point is clearly laid down in the outline sent to Iconoclast, as the basis of this night's debate. If, as when he should have been attacking the *bible account* of creation, he still confines his observations to traditional notions, he fights "as one that beateh the air;" he aims at nothing, and though the blows be very well meant, they are very ill directed: and will exhaust the opponent without affecting the scriptures, which are never concerned in what they do not teach. It would be a mere trial of the world's patience, to come and assert over and over again, that "the deluge *must* be understood to be represented as universal;" when this is the very point in question. Iconoclast will therefore be good enough this time to prove that the *bible deluge is universal*, before he argues that a universal deluge is impossible, otherwise he spends his time in disproving what the bible does *not* say. What the bible *does* say, may be learned in two ways. First, when we, as plain, unlearned English readers, take a common sense view of the account; secondly, as we investigate minutely the terms and phrases, and refer to the original, in a more careful way than those whom Iconoclast quoted on the second evening, as men "who have gone into it." The fairest specimen of the first plan—an unlearned and common-sense view of our English translation, is afforded in the following case, which occurred before this topic was selected for this debate, and the result of which led me afterwards to suggest this question, instead of Christianity, which was on Iconoclast's placard. A little time ago, having arrived at the account of the flood, in a regular course of reading and conversation in my bible class, I proposed one evening to look at this history with unlearned English eyes, in the English version, without reference to the Hebrew, or to any scientific notions, just as the narrative lay before us. I had read but little, and that not lately, of the theories of Christian geologists and theologians on the deluge, and had never minutely examined the Hebrew as to the specific meaning of the terms mentioned in my outline, as employed to describe the extent of the earth's surface covered by the waters: nor am I now aware that this has been expounded by any writer, except such terms as "all" and "every," and popular expressions of the whole earth; as illustrated in the works of Dr. Pye Smith and others. I was, therefore, in a fair mood for testing the impressions conveyed in an unforced way by our English version: of which book, as a whole, let me say, there is no better English in our language; and no translation that I have ever seen which so thoroughly conveys the spirit of the original. A few phrases, or words, may be capable of improvement, but all these are either matters of taste, or questions of scientific and learned punctilios; whereas, on the saving doctrines and practical

duties, an honest ploughman, with the love of God and truth in his heart, may learn as clearly and feel as deeply the sublime truths of the bible, from our English translation, as the most learned can from critical investigation of the original Hebrew and Greek. (Hear, hear.) The case of Thomas Scott's gardener is not very singular. He told that laborious commentator, "I can understand the bible now, and hope in time to understand the commentary." In reading over our English version on the flood to a class, a great proportion of whose members had imbibed, *from tradition*, the notion of a deluge covering the entire globe, it was agreed that the most obvious lesson from the narrative was, its *especial relation to man*. And this was considered to be supported by the entire idea of the bible, as a revelation *to man*, about what immediately *related to him*. As in the history of creation, we have, first, the proposition that God "in the beginning" originated the universe—which is the fundamental truth to oppose polytheism and idolatry. And next, immediately in the second verse, we read of the state of this world just prior to man's introduction to it. The substance being *all about man*—his relation to God, to nature, and to his fellow man. This led us to suppose that the deluge belonged to man only, being a signal judgment because of his sin, and recorded as a new moral element of instruction to the post-diluvian world. The inference suggested was, that the destruction of the entire animal creation, meant all within the confines of man's habitation, who must necessarily be involved in the common calamity. We then considered that the term, "the earth," or "the world," and all other terms of geographical extent, must be measured by the geographical knowledge of the times. Since to us, the world would not have included America before America was discovered. "The world, as known to the ancients," is a title sometimes put on maps; and in the Greek and Roman writers, the whole world always meant, and could in no age convey any more, than the world as known to them. (Hear, hear.) This led further to the idea that all the animals, &c., to be taken into the ark, meant all in which man was concerned. In fine, we came to the conclusion, from the face of the narrative in English, considering the moral elements in it in common with all the scriptures, that the deluge was intended to be described as universal in relation to man, to the world as known to and inhabited by him; and to the animals in the same region. In reference to the animals to be preserved, we inferred, especially from the phrase, Gen. vi., 19, "to keep them alive with thee," that all such would be preserved, and that such only were intended in the description as would be pleasant, useful, and necessary to man; so that when the ark rested in the midst of a devastated country, the human family preserved, might not be desolate, deprived of the family of living creatures to which they were accustomed, and of which they would be in immediate need. It was roughly expressed at the time, that man should have a farm-yard about him, creatures at once to stock it, and the fields around. These conclusions were arrived at, as taught by an unforced common-sense view of our English version, apart from any scientific doctrines, or learned criticism. It was agreed that on subsequent occasions these conclusions should be tested by wider

reading on scientific theories, and a careful examination of the Hebrew original. This ended in a complete confirmation of the conclusions just named, supported by an argument which I believe has never been advanced; and which I hope to present in a clear and condensed form in this discussion. But before advancing to this second enquiry, which confirms the first, I will state a few peculiar coincidences of opinion noticed by me *since* I recorded the foregoing common-sense enquiry into the English version. Dr. Pye Smith quotes Bishop Stillingfleet as making the following remarks, 313 p: "I cannot see any urgent necessity from the scriptures, to assert that the flood did spread itself over all the surface of the earth. That all mankind, those in the ark excepted, were destroyed by it, is most certain, according to the scriptures. The flood was universal *as to mankind*: but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the flood, which I despair of ever seeing proved. And what reason can there be to extend the flood beyond the occasion of it, which was the corruption of mankind?" The Bishop further argues that the reason for "preserving living creatures in the ark" was, that there might be a stock of the tame and domesticated animals that should be immediately "serviceable for the use of men after the flood, which was certainly the main thing looked at in the preservation of them in the ark, that men might have all of them ready for their use after the flood; which could not have been, had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world." This stock of domestic animals, &c., is what I called a farm-yard about Noah's family; and the whole goes upon the natural idea, that every statement is to be interpreted as relating to man; the parts he inhabited as being deluged, and the animals which he needed from these parts being preserved. Dr. Pye Smith also quotes Matthew Poole's celebrated Synopsis of Critical Writers on the bible, as stating similar opinions, in the following words:—"It is not to be supposed that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased, before the deluge, as to have penetrated to all the corners of the earth. It is, indeed, not probable that they had extended themselves beyond the limits of Syria and Mesopotamia. Absurd it would be to affirm that the effects of the punishment inflicted upon men alone, applied to places in which there were no men. If then we should entertain the belief that not so much as the hundredth part of the globe was overspread with water, still the deluge would be universal, because the extirpation took effect upon all that part of the world which was inhabited. If we take this ground, the difficulties which some have raised about the deluge, fall away as inapplicable and mere cavils: and irreligious persons have no reason left them for doubting the truth of the Holy Scriptures." (Loud cheers.)

ICONOCLAST—(loud and continued cheering)
—My friend commenced by telling you he had so

much to say on the question of the evening that he had no time to spare. After that preface, I confess I am surprised that he has scarcely given any of the time to the question of the evening. (Hear, hear.) One of the terms proposed by himself was that each leader should furnish to his opponent, a week before the evening, the outline of the course he intended to take, of the texts to be used, and the inferences to be drawn from them. I consider it most unfair to bring on me matter this evening which I did not anticipate having to deal with, a part of the books necessary, which I have not with me for want of notice. (Hear, hear.) I do not complain. My friend's notion of fairness and mine are somewhat different. He has told you what I disagree with, and it must arise from some strange misconception on my part, for I cannot suppose that a man, having such a cause at heart as he pretends, should dishonour his cause by stating anything unfairly. He tells you that I was the first to use personalities, and then complained of his doing so. Certainly, in the report which seems to be moderately correct—(Hear, hear)—it appears Mr. Grant was the man to begin them. He says I first referred to the Hebrew bible, and then complained of his referring to it. Certainly the report, for which I believe my friend has vouched, says he was the first. He says that first I charged him with quoting Baylee, and he charges me with quoting Barker, and that of that I complained. Certainly the report makes him the first to charge me. I dare say that the report and my memory are both wrong, and that my friend is right, for I cannot conceive that a man, who has so great a cause to defend, would condescend to misrepresentation. He tells you I said that man was so bad, God could not have made him. I do not recollect that I said that, and the report does not contain it. Having disposed of these matters, which are not stated quite correctly, I go to the next part. He complains of my spelling the word *Jeue*, and wonders why I so use it. With more consistency, I may wonder how he gives it a different form. It is unfair before a non-critical audience to raise these questions; and unless for the mere purpose of exciting for the moment, they can answer no good end. (Hear, hear.) The word is composed of four letters—Yod, he, vau, he, and the nearest way of rendering it in English is y or i, e, u, e. I mean to say my mode of putting them in print is more correct than his. That is a matter on which I do not wish to express an opinion, but only to show the folly of our attempting to lower one another by showing off our ability at the expense of the ignorance of an opponent. (Cheers.) As to the matter of the last evening, my friend desires to say something as to why he did not reply at the time. I should not have broached this, but as he has raised it, I will tell you why he did not reply at the time—it was because he could not. (Loud cheers.) My friend chalks out a beaten track for himself, and cannot go out of it with advantage to himself or his cause. (Cheers.) I have no wish to bring into use these weapons, but if a man boasts of the temper and polish of his sword, at least he should show that it is capable of doing the work he says it will do, and not injure him as well as the unfortunate person he supposes he is cutting. He told you that I invented some statement

about the French and Germans. My notion of the matter was that I merely showed how illogical was his application of that statement. I think he brought forward the statement; all I did was to tell you that if it was said the king conquered the French and Germans within six days, it meant that the event took place within that time. But my friend has told you that the creation took more than six days, when the bible says it did not. (Hear, hear.) He also told you that I showed my ignorance, and that he would make me a present of the argument, when I said that the letter *vau* did not begin a fresh account. He pretended, in fact, on the last evening of the discussion that the argument was not worth a single phrase, but when he gets home in his great study, surrounded by many learned men—(laughter)—and learned books, which my ignorance does not permit me to peruse, he then finds what he thinks a good answer to my argument. (Cheers.) At the time when he could not find an answer, the argument did not deserve one, but fancying, after he gets home, that he can answer it, he, the next evening, comes forward with an elaborate answer. (Cheers.) What do you think, he does more: he hands me the original Hebrew bible to support his statement. ("Go on.") He tells you, if my ignorance will permit me to refer to this original Hebrew bible, I shall ascertain that the word *vau* does begin a fresh account, and he instances several books. I thought that nearly every critical scholar was agreed that the greater portion of the books of the bible were a continuation one of the other, especially several of the books he has quoted. I am not so well versed in these matters as my friend—(ironical cheers)—but I may observe that the men whom he stigmatizes as treacherous judges, and advises me not to rely upon, were divines of the Church of England, and others of dissenting principles, and whom, at another time, he would have recommended me to read, and rely upon. On the previous evening, when, thinking I should want them, I had with me books of Dr. Pye Smith, McDonald, and several other authors ready for use, my friend did not challenge me to produce them, but now, when I have not got them, he terms them treacherous guides. (Laughter and cheers.) He tells you to-night that which I think will form a fitting appendix to what has gone before. Remember, he is here to defend the bible and the Christian system; while I am here certainly to question it and enquire about it. The received opinion of this system is, that there was a creation within six days, and that men being bad, the deluge was sent as a tremendous punishment upon a terrible sin. My friend, who knows more of these matters than one so illogical as myself can pretend to know—(laughter)—tells you that the creation did not take place in six days, and that the deluge was not universal, and very many other things with which I shall have to deal this evening. He gives you some reasons for assuming that the deluge was not universal, which is an assumption in defiance of the bible, which he pretends to believe—in defiance of that text which he says is the word of God. Why does he assume that the deluge was not universal? Because he knows that there are such terrible facts in the way of its universality that he is too weak to deal with them; and he is not willing to

contest this question—(Cheers)—he abandons what he considers dangerous ground, that he may fight behind an assumption which nobody can deal with, because it is but his assumption at the best, and worth but little, even before you have overthrown it. (Laughter.) He tells you as one reason why he assumes that the deluge is not universal, that it only had for its objects the destruction and punishment of mankind for their sins. Let us weigh that for a moment. We will suppose that our friend's conception of this matter is the right one. What necessity, I ask, if we are to discuss the matter upon these grounds, was there for the destruction of the animals, the fowls of the air, and the creeping things, which had no part whatever in the offence for which man was condemned? (Cheers.) Again, if God wished to destroy only man, if that were his only purpose and object—if that is the reason why the flood was limited in extent, there was no necessity for a flood at all, for the Deity, in whose hand we are told are life and death, could as easily have said, let all men die without a flood, and thus have avoided bringing destruction upon the innumerable insects, fowls, and animals, which had no part whatever in man's crime. It seems to me that instead of my being wanting in logic in this matter, my friend's logic thereupon is strained, and altogether inapplicable. Again, supposing that what our friend says is true, we shall still have some difficulties to encounter. He thinks he has got over them all by showing that the deluge was not universal. He says it is true that the ark was too small to contain all the animals it would have been required to hold, supposing the flood to have been universal; he admits, I say, that it was not large enough to contain all the animals and their food, and he therefore admits our objections to a universal flood are sound—for if he does not admit this, his argument goes for nothing; for unless he admits them, I am at a loss to understand why he sets up a different theory, and cannot understand what he is driving at. Therefore, assuming the flood to be universal, he concedes that the objections urged by us do hold; admits that the bible account is not consistent. Then it will be for us to show, according to the reading of this book, that it is stated to be universal. The matters relating to my poor book, "The bible, what it is," will come on the carpet to-morrow night. All I have to say is, that I cordially thank my friend for the good he has done it, for he has sold a large number of copies of it. (Laughter.) We have here a book from which my friend ought to quote, but which he does not always quote—the bible. In this book God is represented as saying, "I will destroy man, whom I have created, from the face of the earth, both man and beast, creeping things, and fowls of the air, for it repenteth me that I have made them." Now I ask you, is there one word in that which would lead you to assume otherwise than that the Deity meant a universal destruction of every living thing upon the face of the earth? Are not the words as precise as they can be? Perhaps our friend will say, but it is not so in the original. Then let us decide that the English bible is not reliable, and then I shall know what he means. (Cheers and hisses.) It however goes on to say much more than I have quoted; for if we are to believe the English trans-

lation, God threatened to destroy not animal life alone, but also vegetable life. He says, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth." "Every living substance" and yet not a universal deluge! No, says my friend, with faith, "every" did not mean every, but only a portion; with faith, the "whole" does not mean the whole, but only a part. My friend talks of common sense, and yet attempts to twist and turn the real meaning of the text, because he feels that without twisting it by his powers of logic, so much vaunted in the commencement of this debate, he cannot deal with this argument if we are to deal with the literal meaning. (Cheers.) As to what Joseph Barker, or any other man, may contend, what arguments have been answered and what not, I tell my friend I am here to-night to deal with the words as we have them before us, to try them by the intelligence of our own minds, and if they seem true to us that is all we have to do with them; that is the only way in which we can judge of them. It is useless to tell us that this man made a bad handle of it, or that man was guilty of an oversight. We have the argument before us, for what it is worth, and no more, and no name however learned, no voice however ignorant, can add to it or take from it. Our task is to deal with it as it is; don't let us make a pretence of that which should be a reality. My friend says the deluge was not universal. Where, then, was the need to take into the ark all kinds of birds? Many of the birds are migratory; they fly here and there, and a partial flood would destroy but a few of them. But my friend's interpretation would destroy the whole sense of the text. To accept it, you have to imagine matters not in the text, and to bring ourselves within the scope of those verses at the end of the book, which I don't know whether my friend has read, but for which he certainly does not care, "If any man shall add to these things, God shall add unto him the plagues that are written in this book." (Hear, hear.) My friend tells you if we bring common sense to bear upon the book we shall ascertain that it does not refer to a universal deluge. Common sense! Common sense and religion! Common sense and faith! Common sense and mystery! Common sense and theology! Talk of black and white; talk of north and south; tell me that all opposites and extremes are the same, but never pretend that common sense deals with theology. (Loud cheers and laughter.) My friend must have forgotten himself. We are here to-night to try the question—a question proposed by himself, the *onus probandi*, therefore, lying upon him. ("Talk English," and tumult.) Why, I thought all Mr. Grant's friends were so learned that they would understand anything. (Cheers.) I imagined that if my poor powers enabled me to address you in the Hebrew his friends would comprehend it all. (Cheers and laughter.) In the first speech in this discussion he gave way to insinuations as to my ignorance and incapacity; and, when I was not here to defend myself, that was said of my incompetence, ignorance, and poverty of pocket and person, which no man ought to say of another. We are here pretendedly to discuss sacred subjects—subjects affecting our eternal happiness or misery. Let us, at

any rate deal with them as we should with subjects affecting life or death. Were we here on a matter on which I risked my life, you would look upon it as a grave matter, and treat it gravely. My friend talks of poor puns and poor wit, in which he says I cannot indulge. I ask you, in the commencement of this debate if I indulged either in puns or poor wit; whether any sneer came from my lips until my friend's course of procedure provoked it? You all know that I did not introduce such matters, and when I cried Hold, it was not that I feared the return blow, but for shame that when people read this debate, they should think two intelligent men had met for nothing better. (Cheers.) If the deluge is not universal, then what does God mean when he says he will not *again* smite "Every living thing?" Did he smite every living thing or not? Do you mean to tell me that in the countries where man did not live, there were no animals or reptiles? What, do you mean to tell me that there was no universal deluge? Do you think it right to address me in language which, according to my capacity for estimating the meaning of words, means that "every" does not mean every, and that universal means only a portion? Ah, my friends, I submit that we have not dealt with this matter as we ought. (Hear, hear.) We have endeavoured to evade the great question by a side-slip which in reality will satisfy neither one party nor the other. (Cheers.) We are told that confidence of assertion is worth nothing from this side of the platform. I don't want it to be; all I require is that confidence of assertion shall have no more weight when it comes from the other side of the platform. I tell you that in the face of the words of this book, my friend has no right to pretend that the deluge was not universal. With regard to many other matters in my book, which no doubt my friend has read attentively, because he of course has read everything upon these matters, he has seen the folly of attempting to make out the possibility of a universal deluge. He has seen that the bible account cannot be maintained, as there were far too large a number of animals existing for the ark to hold every species two each of some kind, and seven of the other kinds. He admits that the 8000 and odd species of air-breathing vertebrals could not be contained in the ark. He has therefore not dared to defend the bible account as it stands. But the same arguments which apply to one construction apply to the other. One argument which has been urged on this point has been truthfully admitted by no less an author than Hugh Miller, who is supposed to have been some little versed in these matters. I do not pretend to judge myself, because I have been so often rebuked in the presence of my friend, who is so well read upon these matters. (Ironical cheers.) He says, "the sloths and armadilloes—little fitted by nature for long journeys—would have required to be ferried across the Atlantic to the regions in which the remains of the megatherium and glyptodon lie entombed; the kangaroo and wombats to the insulated continent which contains the bones of the extinct macropus and phascolumys; and the New Zealand birds, including its heavy flying quails and its wingless wood-hen, to those remote islands of the Pacific in which the skeletons of *Palapteryx ingens* and *Dinornis*

giganteus lie entombed." But where did this deluge prevail? perhaps it was only one country, not separated from others by oceans or terrible mountains. Sir, perhaps that was it; it was one country. But did all the men and all the animals live in that country? If one man or one animal, especially one of those species alluded to, lived in a country separated from that where Noah was by an ocean, I want to know how, by what miracle, they were got into the ark at all. My friend thinks, in assuming that the deluge was not universal, to evade these difficulties. But I tell him that some of the animals could not have crossed the ocean and got into the ark by anything less than a miracle, and it is for him to show me how they did get there. Perhaps he will assume that all were in one country, or on one continent, not separated by any vast desert, ocean, or any of those other impediments which we know now to exist. Perhaps those things did not exist before the flood. When you come to assumptions and "may be," assuming this for one purpose, and that for another, you had better drop reasoning altogether. My friend assumes a matter to get rid of an objection. I wonder what he would say to me if I assumed an objection. He would complain pretty quickly. You would be told that assumptions from the infidel side could not be permitted, especially as they are interested in making such assumptions to keep up a system by which they gain so much; that everybody approves of the course they take; and even our friends, with their Christian charity, love the infidels so much that they praise them behind their backs. Let us not, however, take confidence in making assertions. Let us take argument. Let us take the matters in the book, and deal with them as becomes reasoning men. Don't let us charge one another with being afraid of the profound logic of each other. It would be a very long while before I shewed the white feather. I don't know how my friend may be in that particular. I do not provoke these matters, mind. ("Oh, no.") They are forced upon me despite myself. I tell my friend that he would better have impressed me with the grandeur of his cause, and with the truth of that which he says is truthful, if he had dealt with these things in a manner which in my idea a man impressed with a belief that he has the cause of God in hand ought to deal with a matter of this kind. He ought to deal with it in all seriousness, with nobility of language, and with the consciousness that he is trying to convince a man whose soul may exist for ages in a state of eternal torment or happiness, according to the efficacy of his words. I really do trust, in the short time we have to spend together in this debate, my friend will endeavour to pursue that course, if it be possible to him. If not, I can only regret it. I do not do as he does. I do not blame him. (Laughter.) I regret extremely that unfortunate circumstances, which he cannot help, have made him what he is. (Cheers and laughter.) I am here to deal with my friend's proofs, but I have no proofs to deal with. The Chairman tells me my time is up, and I therefore sit down, telling my friend that up to the present time he has not proved either that the bible account of the deluge is consistent or physically possible. (Loud cheers.)


The Rev. B. GRANT.—(Protracted cheering.) Mr. Iconoclast has several times asked us why the animals and not men alone were destroyed. Supposing all the men in the world were destroyed, and all the animals left, will Iconoclast tell us what would have been the consequences, especially if he had the managing of lions, tigers, and all such wild beasts, and only eight people to stand against the lot? However, he objected, at the commencement of his speech, and I hope I did not say anything disrespectful to the chairman, a gentleman for whom I have the greatest respect. I am sure the chairman did it with the best intention, and therefore he will excuse me referring to it now. Iconoclast said I brought new matter. I brought old matter—and buried it. (Laughter.) He says I said he began with personalities. I did not. I said he had been going on as though answering what I had never said, and then, having done that, said, "Let us drop it." He says, and it is simply an assertion, that his memory agrees with the report. If his memory agrees with the report, it is good; but if it does not, it is not good. He says that the word "Jeue" is the right expression of the letters "J, H, V, H." Can "Jeue" mean "J, H, V, H."? A child would know better. (Cheers.) However, these be only absurdities. I quoted this statement. (Interruption.).....The CHAIRMAN: This is only wasting our time. It does not count to the speaker.....Mr. GRANT: I quoted that statement because he spelt it in two ways. He says you can spell it any way. Then why doesn't he spell it in one way and have done with it? He asks why I don't reply. Does he understand I am *leading* these three nights. (Iconoclast: Hear, hear.) Then whose business is it to reply—the one who leads or the one who follows? (Cheers.) But I do both reply and lead, and have done so all along. (Cheers.) He said the statement of conquering Germany or France within six days, would mean in six days, and therefore God, in creating the heavens and the earth in six days, means that he did it in six days. I have told him twenty times that the bible doesn't say that God created the heavens and the earth in six days. It is a falsehood. In the first verse of Genesis, it is "creating," and after this it is "making;" and he knows it as well as I do, or ought to know it by this time. This gentleman seems to think that saying a thing over again is proving it. It only proves, however, that he has not either good hearing or good understanding. He said that some divines of the Church of England supported him in the statement that in the Hebrew no fresh account begins with the word *vau*. I don't believe any man in his senses could say so. I am sure no man could who knew the Hebrew alphabet. I am sorry he makes such statements. I refer to the Hebrew because he does, and to show that he does not understand it. ("He never said he did.") He says we are met to debate Christianity, and the received notion of the flood is so-and-so. Is that our subject? Not "the received notion," but "the bible account," if you please. (Iconoclast: Hear, hear.) He says I hold certain notions in defiance of the bible. I hold them not in defiance, but in explanation of the bible. (Cheers.) He says my position is an assumption which nobody can deal with.

That is, that *he* can't deal with it. (Laughter.) He tells us that if I admit his objections, then I acknowledge the bible is wrong. He says that either I admit his objection that the deluge was universal, or else I make it not universal. Why, of course, if I admit his view, I give up my own. (Laughter.) But I have come here to explain to him, if he can understand, what the right view is. He says if the deluge was universal, his objections hold. Well, I know that. (Iconoclast: Hear, hear.) But if it wasn't universal, they don't hold. (Loud cheers.) Iconoclast has repeated that foolish sort of observation four or five times in this debate. He says, "If it is so-and-so, then our objection holds." Of course. But the question is, whether it is so, and that has to be proved. (Cheers.) He doesn't try to prove it. He may receive it, because he doesn't "talk in faith;" but we don't receive it because we talk common-sense, philosophy, and learning. He asks what I should say if he was to assume an objection. Why, his own objection is an assumption. That is what I am showing. He says it is absurd to bring in theology with common sense. Then, why does he talk about theology? Is not this a theological debate? And he is quite right; for when his party begin with it (theology), they lose their common sense. (A laugh.) Iconoclast said that if I left the line I had marked out for myself, it was to my disadvantage. I don't mean to leave my line, because I mean my line to be round his neck, and the necks of those who follow him. (Cheers, and cries of "Jack Ketch." and "Calcraft.") But I proceed with my argument. Dr. Pye Smith himself thus sums up the animals preserved in the ark, and coincides with my independent observation, founded on Genesis vi., 19, "to keep them alive *with thee*." The Doctor observes: "In the case of Noah, we may understand the animals preserved with him in the ark as having been those connected more or less with man, by domestication, and by other modes of subserviency, to his present and future welfare. This idea answers to the enumeration given, which only comprises the four descriptions—'wild animals, such as we now call game, serviceable to man but not tamed'—cattle, the larger domesticated mammals, such as the ox, the camel, the horse, the ass, the sheep, and several species of the deer and goat genera—'the creeping things,' the smaller quadrupeds—and 'birds,' the peaceable, useful, and pleasing kinds.—Genesis vii., 14." As to the terms in our English version, indicating the extent of the deluge, Dr. Pye Smith has the following observations, which I quote from him, because his name may give confidence to such as may regard my arguments as novel:—"The expressions of universality, with regard to the extent of the deluge, are these:—'The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered.' To those who have studied the phraseology of scripture, there is no rule of interpretation more certain than this, that *universal terms* are often used to signify only a *very large* amount in number or quantity. The following passages, taken chiefly from the writings of Moses, will serve as instances: 'And the famine was upon all the face of the earth; all the earth came to Egypt, to buy corn,

for the famine was extreme in all the earth.' Genesis xli., 56, 57: yet it is self-evident that only those countries are meant which lay within a practicable distance from Egypt, for the transport of so bulky an article as corn." (Cheers.) * * 'This day will I begin to put the fear of thee and the dread of thee upon the face of the nations under all the heavens,'—Deuteronomy ii. 25; yet this declaration respects only the nations of Canaan and those lying upon its frontier, all being within a very small geographical district. We likewise find the phrase, 'under heaven,' employed by the inspired writers to signify an extent of country, large indeed, but falling exceedingly short of a geographical universality: as, 'I gave my heart to seek and search out by wisdom concerning all things that are done under heaven.' * * 'There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.' With this passage is combined a geographical enumeration, which points out the extent of country intended, as being from Italy to Persia, and from Egypt to the Black Sea.—Ecclesiastes i. 13; Acts ii. 5. 'The fame of David went forth into all the lands, [the plural of the word generally rendered the *earth*,] and Jehovah put the fear of him upon all of the nations.' 1st Chron. xiv., 17. This expression cannot be taken as reaching beyond the range of Syria, Armenia, Mesopotamia, Arabia, and Egypt." The bible, like any other book, is to be interpreted by a comparison of its terms, and the nature of its subject. The subject invariably is *man* in his relation to God, and therefore the history is confined to man; while the phrase, "under all the heavens," is first naturally restricted by the geography of the age; and secondly, by the explanation expressly given in Acts, ii., 5-11. No reiteration of these passages will remove this obvious explanation of them, or deserve any notice in the way of reply. Does this view coincide with the purpose and idiom of the bible? If it *does*, the matter is settled. If the objector affirms that it does *not*, some better proof than mere declamatory assertion is required. (Hear, hear.) We are now prepared to consider how far a critical investigation of the original confirms these views suggested by my own study of the English version and the independent inferences of those writers whom I have quoted. I have already observed there are two sources of information open to us—our English version, which all can read, and the Hebrew original, which everybody ought to be able to read who sets up to criticise religion in nicer points of scientific and literary questions. (Cheers.) If any should say, are we bound to study Hebrew in order to be saved? I reply, no; any more than to study anatomy, chemistry, and physiology, in order to take physic; but those who profess to reform medicine, should know anatomy, physiology, and chemistry, (cheers) though a man need not know these things in order to *take* medicine. He must use his own common sense in choosing his doctor. A sensible man will no more object to me referring to the original languages from which our translation is professedly taken, than he will object to a reference to nature, from which books of science are professedly taken. If Iconoclast again complains of Hebrew, he will be good enough to state and answer this observation, but he neither can state it nor answer it. (Hear,

hear.) But, as in the former case, on creation, and as in all cases respecting important doctrines, so in this case of the flood, there is enough in English to teach an intelligent inquirer the real nature of the bible teaching, and the reference to Hebrew will only serve further to confirm and vindicate the lessons suggested by our translation, making the unlearned still more confident in their own version, because it is proved by those who *are* learned to agree with the original; and especially, because in any instance of mere scientific accuracy, where the English version may appear ambiguous, a reference to the original, which every translation admits of, confirms the general tone of the English version, and further proves that our translators, instead of colouring matters to conform to modern science, have written in a popular style suitable to the purpose of the bible, and have left any particular scientific expression to be searched for in the original, if occasion should require it. Such appeal always vindicates the bible, and baffles objectors. Hence they object to an appeal to Hebrew as much as a quack in science objects to an appeal to nature. There are two words in the original of this history of the flood—one which in English may be pronounced *airets* (the first syllable sounding like air): this word is the same as our “earth,” and has the same variety of significations; it is generally translated earth. The second term is *adamah*, and is *ah* added to the name Adam: this is often translated ground, or land, and means the territory occupied by Adam,—the general term for mankind, as well as the name of the first man. The meaning of every word is to be measured by its connection. The word *airets* is the most flexible in the Hebrew language: its first use is in Genesis i. 10., in opposition to the collection of waters, which are seas, he called the dry part *airets*: land in distinction from water. In verse 15, it stands for the entire globe of land and sea: the sun and moon were appointed to shine upon *airets*—the earth, the globe. Genesis xliii. 1, the famine was sore in the land—*airets*, the country. It is used for a specific territory or country, in Genesis ii. 11—13, rivers encompassed the whole land, whole *airets*, of Havilah and Cush: the gold of that *airets*, region, was good. The land of Egypt, Gen. xlvii. 27; the land of Canaan, Gen. xlviii. 3, are *airets*. In these cases it means country. Gesenius, in his Hebrew Lexicon, translates Psalm xii. 6, as “silver is purified in a workshop, as to the earth (*airets*) i.e. from its dross.” Here “earth” is used, as in English, for “soil” or “mould.” This is beautifully illustrated by a paragraph respecting a “monster nugget,” that has lately gone the round of the papers, from which I cut these words:—“It is a solid mass of virgin gold, two feet four inches long, ten inches broad, and from one to two inches thick, weighing no less than 1743 ounces. Here and there are small holes about the size of a pea, in which some *earth* yet remains, but the total quantity of this impurity is estimated at only six ounces; the rest is a solid mass of metal, as bright as if made at a jeweller’s shop, and as soft and malleable as lead.” Here the word “earth” is used as the bible “*airets*,” for dross, earthy matter in metal ore. Thus far, we arrive at four uses of “*airets*”—earth; land, as opposed to water; the entire globe; a country;

and soil or mould. The other word in this history is *adamah*, derived from the name of Adam or man, and meaning in general, the land *Adamed*, or inhabited by man, and in particular tilled, cultivated land—a garden or a farm. In Genesis ii. 5, it is more specifically the territory of Eden, Adam’s home, the ground as related to man, when God had not yet caused it to rain on the earth, *airets*, and there was not yet Adam (a man) to till *adamah*—the garden or region to be appointed to man. Here it is distinguished from *airets*, being that region of the earth which Adam, or man, should inhabit and cultivate, and hence called *adamah*. Notice the similarity of the names: *adamah* is specifically that part of the earth where Adam or man is. This distinction is beautifully illustrated in Genesis xlvii. 18-28, where *airets* means the country of Egypt or Goshen; and *adamah* means the farms or lands of the people—what they cultivated. It was *Adamed*, worked at and kept by Adam, or man. Let me hastily expound this passage, Gen. xlvii. 18-28. 18, There is not aught left but our bodies and our lands, farms, *adamah* in the plural. 19, Wherefore shall we perish, and our land be desolate, farm—*adamah*, go out of tillage, buy our farms—that we may not perish and our farms be thrown out of cultivation. 20, And Joseph bought all the *adamah*, cultivated land of Egypt,—and the whole country (*airets*) became Pharaoh’s. 22, The *adamah* of the priests he did not buy; they sold not their estates or farms. 26, And Joseph made it a law over the *adamah* of Egypt, the cultivated parts, the tilled or pastured land, that it should pay a fifth of the produce to Pharaoh. 27, And Israel dwelt in the land (*airets*) country of Egypt, in the country, (*airets*), territory of Goshen. 28, And Jacob lived in the land (*airets*—country) of Egypt seventeen years. In this history we have *adamah* restricted to the appropriated land, what is owned, and managed by man, farm or estate, and as used in opposition to *airets*, which here is the country at large. That which is nearest to Adam or man, the subject of his property and keeping, is here *adamah*, in opposition to general territory in the country: and so *airets* in its wide sense, means the earth at large, its general territory, when in opposition to the *adamah* or world inhabited by Adam. This occurs in Gen. iv. 10-16—“The voice of thy brother’s blood crieth to me from *the ground*.” Here our translation preserves the distinction; it is from *this ground*; “*the adamah*,” “and now thou art cursed,” banished “from *this ground*,” the *adamah* (not from “*the earth*,”) this territory inhabited by Adam’s family, the *adamah*, which has received thy brother’s blood, shall harbour thee no longer. When thou tillest this land, (not “the earth,”) this *adamah*, it shall yield thee nothing: thou shalt be a fugitive and wander in the earth (*airets*;) beyond *adamah* where man now lives. 14, Behold thou hast driven me out from the face of the *land*, *adamah*, and I shall be a wanderer in the *earth*, *airets*. 10, And he went and dwelt in the *airets* (earth), a nod, a wanderer, or in the exile’s earth; English, in the wide world, the unsettled regions. Nod is not the name of a country, but a title of the *airets*, or earth, as the wanderer’s place. This, besides

explaining the passage itself, prepares us for the extent of the flood. Cain was sent out of adamah, the land where the family of Adam was then settled, into the untrodden airts, or wide earth of exile. Here adamah, Adam's place, or manned territory, is used in contrast with the earth, and is a fixed signification as a definite territory, taking its name from Adam or man. Now, turn to Gen. vi., 7, only two chapters after, in the same book, and there we read—"Every living substance will I destroy from off the face of the *adamah*"—the Adamed ground, not from airts the earth. (Cheers.) This being the first verse in the history, will define all the rest; and it is here put not in *opposition* to them, as in Gen. iv., 14, but in *apposition*; it is not contrasted with any subsequent terms in the history, but is a fixed measure to explain them, since here they refer to the *same* region, whereas in Gen. iv., 14, they refer to *different* regions. Here the terms are mutually explanatory; there they are in contrast; and consequently here, the word adamah, manned ground, or territory occupied by the human race, will limit all the other terms in the narrative. The chapter begins with saying—Men, or as in Hebrew, "*the Adam* began to multiply upon the face of the *adamah*," in the habitable earth: Gen. vi., 1. It goes on to say—"I will destroy every living creature from off the face of the adamah, from man to beast, &c.;" that is, *all of these creatures who live in man's region*. This limits the deluge to man's territory, as the announcement of it referred it to man's sin. This is the part, then, that was to be desolated, adamah, where Adam or man was. The creatures that were to enter the ark were from the *same restricted territory*. 19-20—"Of every living thing. . . Two of every sort shalt thou bring into the ark, to keep them alive with thee," which plainly means, things that he will want about him: "fowls  every kind, cattle, and creeping thing of the earth," *not* airts, but "*of the adamah*," all the familiar creatures in man's territory, the necessary, useful, and agreeable objects of the inhabited world. It is true that in one place (Gen. vi. 17) we read—"Everything that is in the *earth*—airts—shall die." But here the sense is confirmed by the connexion and heading of the account, as in all the other places which I have quoted. Every kind of creature that went into the ark, was from the adamah, where man was. It was "*for them*" that Noah was to gather food into the ark, Gen. vi., 21. In the next chapter, Genesis vii., 4, we read, "I will cause it to rain upon the earth (airts); * * every living substance will I destroy from off the face of the *adamah*,"—from man's habitation. Noah took into the ark "of beasts clean and unclean, and of fowls, and of everything that creepeth on the *adamah*," Genesis vii., 8. We have already seen that "the whole earth," airts—in Gen., ii., 11-13, means an entire territory or country, when mentioned with some definite name: and so, whenever earth or airts occurs here, it means the airts of adamah—the land of man's habitation. Gen. vii., 14, "every thing that creepeth on the earth," may refer to their *motion*; but, if not, still takes its extent from its connexion; but the extent of adamah comes from the meaning of the word—its connexion with Adam. The statement, Gen. vii., 19, "All the high hills under the whole

heavens were covered," has already been explained, by a reference to Acts, ii., 5. It means all the high hills known to man, or rather, is written as if from the ark, that no hills could be seen above the waters by any one looking from it; it rose above all the hills of that region: under the whole heaven within the horizon. Gen. vii., 21, "And all flesh died that moved on the earth—airts, both of fowl, and cattle, and of beast, and of every creeping thing that creepeth on the earth, and every man." This last sentence defines the extent of the preceding: and their creeping and moving on the earth, may, as in Gen. vii., 14, describe their habits, not the extent of their locality. This locality, or extent from which these creatures were swept by the flood, is again described in Gen. vii., 23, where our translators have made the distinction in the terms, which, if it had been intelligently carried through the narrative, would have prevented the idea of the universal deluge arising in the popular mind. The passage reads thus in our translation:—"And every living substance was destroyed which was upon the *face of the ground*, both man and cattle, and creeping things." Here it is *adamah*; and the whole verse may be read literally thus:—"Every living creature was destroyed which was upon the face of adamah, [the humanly inhabited territory,] from man to beast, to creeping things, and to the fowl: the fowl of heaven died from off the earth"—airts. Here "*airts*" is in its wider sense, and means the globe; those upon the adamah perished from the earth; of which adamah is here used as a part. "Noah only remained alive, and those with him;" these alone of all that were upon adamah. This view is still further confirmed by Gen. viii., 8, where our translators have again (as in Gen. vii., 23,) observed a distinction between the terms airts and adamah:—"He sent forth a dove from him, to see if the waters were abated from off the *face of the ground*,"—from the adamah, on which part of the earth the devastation was to occur. In verse 18, "Noah looked, and behold the face of the ground was dry." Here is the third place where our translators have observed the distinction, and given a restricted term to adamah. In Genesis, viii., 21, we have the fourth instance of the distinction made by our translators:—"I will not again curse the ground, the adamah, for the sake of Adam or man;" which shows still the connexion of it with man, and its restriction to the territory inhabited by man. This argument is still further confirmed by the promise, verse 22, "While the earth remaineth, seed time and harvest, &c., shall not cease." This can refer only to man's territory; seed time and harvest would be for man to sow and to reap. There is but one other passage with which I shall conclude this argument, which I believe has never been wrought out before, and can never I am sure be answered, and which sends adrift waggon loads of learned and unlearned ignorance washed down by the deluge of human imaginations, and lodged on this glorious book. The passage is Gen. ix., 9, 10:—"And behold, I will establish my covenant with you, and with your seed after you; and with every living creature that is with you, *from all that go out of the ark, to every beast of the earth*." Here is a plain statement, that there were animals living in the world outside the region of

the flood, so that, as the first verse in the history, Gen. vi., 7, confines the deluge to destroying man and beast from the adamah, so the last verse in the history tells us of the other regions as not depopulated—namely, those that were in the earth, the airets, beyond the sweep and reach of the flood, and that is a demonstration of my argument. (Protracted and enthusiastic cheers.)

ICONOCLAST—(protracted cheers, and a cry of "Shoulder arms!")—Some of my friends, perhaps, would prefer my shouldering arms to presenting them. (Laughter.) My friend asks me to tell him what the eight persons would have done if God had saved all the animals in the earth. Now, certainly my friend has some novel ideas. Considering that they must have had in the ark some lions, some tigers, some hyenas, some panthers, and other animals, that delight in the consumption of other flesh and blood, I presumed that eight persons would not have stood much more chance with the couples they had than they would with the whole. He asks me that which surprises me—if all the animals had been saved, what could the eight persons in the ark have done against them? I don't know, I'm sure. (Ironical laughter.) I should like to know what they did to take care even of all they had in the ark? They must have had a pretty decent job to do that. And so this is argument, is it? (Laughter.) Is this logic? What would the eight persons have done with all the animals? Is not God powerful enough to protect his chosen people against all the animals of the earth? (Hear, hear.) If he saved Noah from the flood, couldn't he have saved him from all the animals? (A voice; He did.) And is it more difficult to save him from all than from two of each kind? These are matters which, if they affect the argument at all, perhaps my friend will answer. (Laughter.) Now, as to the Hebrew word *J h v h*, I think there are some persons here who will bear me out in saying that my friend has misrepresented these letters for the sake of affecting those who do not understand. I say that the word erroneously anglicised as Jehovah, is formed of Yod, He, Vaw, He, and that it is correct of me to say that they are four vowels, and that the two letters which he names H, are He, and their sounds are He. (Interruption.) I don't know—(a pause, followed by laughter, and cries of "Go on.") Oh, I thought you were amusing yourselves, and I was waiting. Those who consider this a light and trifling subject, a matter for amusement and merriment, they either don't believe that an eternal Deity has to do with it, or they must imagine anything connected with him light and trifling, and matter for amusement. (Loud cheers.) If my friend and those who pretend to believe—to be Christians, to be impressed with the sanctity of this question—are not serious, how can they expect to convince me and make me serious? (Hear, hear.) My friend says it is not his province to reply. Not to reply? It is for him to prove something for me to deal with, and answer my objection to his proving. He says it is for me to show that the deluge was universal. It is for him to show that it was not universal. ("Oh, oh;," "He has done it.") Several shout that he has shewn it was not universal. I will read several passages from the bible, and I

call to your attention his statement that our version agrees with the original. Therefore, it is not necessary to use extremely learned and harsh sounds, which excite without convincing. "The Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them." My friend says that this is only the inhabited portion. Hear again—"They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." (Cheers.) Does not that mean universal? "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered." But my friend says this is to be read as if written inside the ark. Oh! (Laughter.) This book, the bible, a revelation from God, was written as if in the ark, was it? It is only meant the whole of the horizon as seen from the window of the ark. Is this dealing with the question? ("Yes, yes." "No, no.") Is it not assumed that we are ignorant men? (Cheers.) My friend asked a question that I will reply to. He says, if I urge that common sense has nothing to do with theology, why do I talk about theology? I will tell you why I do so, and I beg your earnest and sincere attention to it. I believe that priests with creeds have bound themselves about men's minds, and till they cut the bonds, they can never be free. (Cheers.) I talk about theology because it was thrust upon me in my cradle, before I could speak, at school, in almost every book, and I am compelled to inquire into it. When we are told that every man who professes to criticise religion should be able to read the Hebrew bible, I say every man should criticise it who considers that this book relates to him. He who accepts any belief without criticism deserves to be condemned as unreasonable. We are told that we must read Hebrew before we criticise this book; but if our version agrees with the Hebrew, as my friend has proved it does, what need is there for the Hebrew? My friend talks about the original, which he never saw—which he never heard of—and he does not know what is the original. (Cheers.) Those who talk most about the original, often know less about it than those who hold their tongues. He tells you part of the original was written inside the ark. (Loud dissent.) He tells you worse than that. He wishes you to understand that God, who revealed it, used the language that would have been used by a person inside the ark, and that "all the hills under heaven" were only the hills that could be seen from the one window of the ark. Then, perhaps, "every living thing wherein is the breath of life" does not mean "every living thing," but only those within a limited space. Indeed! My friend wishes you to believe that the word "every" does not mean "every," because it is convenient that it should mean something else, which he wants it to mean. True, says he, the words, "every living

thing" are used, but they don't mean that, because that would upset my logic, and my logic is weak enough of itself, and I can't afford to have it upset. (Cheers and laughter.) He says the words of the bible, like every other book, are to be interpreted with reference to the manner in which they are used. Then, according to the interpretation of my friend, the text, "why jump ye so, ye high hills," may have reference to those hills that seemed to have jumped in a certain space of the horizon, to accommodate themselves to the theory of my friend. ("Oh, oh.") Interpret the words in the way used! I say, if there be a plain English meaning in the word, let us use it whether we be discussing the deluge or the everyday affairs of life. Don't let us pretend the word means one thing applied to the affairs of life and another applied to religion. We have here a distinct statement that two and two of all flesh wherein was the breath of life, went into the ark. But my friend in his statement admits that the ark could not contain two and two of all flesh, and yet in face of the clear meaning of the text says that it only means from that one part inhabited by man. Why there are inaccessible peaks upon which man has never trodden in which some of those birds condemned to death found a resting place—there are creeping things in the bowels of the earth, where man has never reached—animals upon which man does not feed and therefore not necessary to his existence, not necessary to make up that little farm, of which my friend gave us so picturesque a description. Surely my friend does not seriously mean what he has been uttering to-night? (Cheers.) Are we seriously to be told that "every" doesn't mean "every" that "all things in which there is the breath of life" doesn't mean that, but something else; that "all the high hills under the whole heaven" does not mean "the whole heavens," but only a part of the horizon? Would it not have been easy for God to know that this would come into my hands, and that I should raise objections, and would not it have been easy for him, if this had been his revelation, to have used words which would have prevented it? (Hissing.) Do my friends who hissed consider my soul of less importance than his? ("No.") Then why should he be gifted with a special revelation to tell that "the whole" means only a certain portion, when my judgment and yours makes it mean "the whole." ("You won't see.") My extremely acute friend says I will not see. I have always been taught to know that "all things" mean "all things," that the word "universal" means "universal," that the word "every" means "every," that "all the high hills under the whole heavens" means every hill that is "under the heavens." I cannot attach a meaning to words opposite to my experience. I ask my friend—Why does he say that this was written as from the ark? It is a gratuitous assumption, which is unwarranted by the text. It is not pretended that Noah was the writer of the narrative. It is given as a special revelation from God, and written under God's inspiration, and yet to hide an inaccuracy my friend tells you that it was written from the ark, and that the expression, "the high hills under all the whole heavens," means only those hills seen from the ark. I am surprised that my friend with his talent, with his acuteness of logic, with those

powers which he so heralded, has not got a better argument to put forth than this. (Cheers.) He has assumed that you will accept without examination, that you will receive without question, and that you won't attempt to criticise, because you do not know Hebrew. He has quoted a number of texts, and then says that when you are told that "all countries" came to Joseph to buy corn, it only meant "all those countries round about Egypt," and which were easily accessible. He went on with several texts of this kind, and told you that "all the high hills under the whole heaven" was a term similar to that. I tell you it is not; there is no analogy, and if I had myself pretended to understand logic—which I have not yet pretended—I should have told him his argument was most illogical. My friend wants me to prove that all the high hills under heaven were covered. I shall not try. ("You can't.") I don't think I can, and that is the reason I object to the book which states they were. (Cheers, and a cry "You don't understand it.") I think if you leave the matter in the hands of my very talented and able opponent, you will do well. We have our friend to-night endeavouring to prove, in opposition to his bible, that the account of the deluge is not universal. ("That's personal.") If any of you have anything to say, I will wait till you have said it. My friend, in dealing with the texts of his bible which contracts his arguments, coolly adds words without warrant—assumes things not in the text, and yet wishes to hold the place of a faithful advocate upon them. I deny that he has any more right to add one phrase to this text than I have. He would complain much if I took one word from it. Why, then, has he the right to add the words "in the horizon?" Why has he the right to tell you that it is as if written from the ark? If this be a revelation at all, it was revealed for all time, for all people under heaven. If it was only meant for the people in the ark; if, only according to their understanding, then it has nothing whatever to do with us to-night. Surely our friend will not pretend so far to blaspheme against the Deity as to say that he used language which means what he did not intend. I submit that the plain common sense meaning of the words are that there was an universal destruction of life; that because all flesh were corrupt, it grieved God, and he repented that he had made man, and that he destroyed "everything wherein was the breath of life." That certainly is the meaning of the text. It loses half its force when our friend pretends that there was no universal deluge. Because, if it was not universal—if God saved a part—why did he not save all those who were innocent of crime? If he saved any portion of the earth, or animals in any part not inhabited by man, why did he destroy any animals? It would have been as easy for man separately by himself to have been destroyed, as it was to save any or exempt any part of the earth from the flood. Our friend is most illogical when he argues in the manner he does. To tell me that the animals were not saved because eight people could not restrain them, is a matter which I never heard seriously put before, and if it had not been that my friend pretends to be serious, I should have been inclined to regard all his arguments as a burlesque, intended

to gratify for the moment rather than instruct. (Cheers.) Deal with this as you will; pretend what you may about it, but I appeal to you whether, if it were a matter apart from this deluge, you would not consider that the words, "I will destroy everything wherein is the breath of life," meant a sentence of universal extermination? It either means that, or the use of language must be given up altogether, and we must blindly prostrate our reason before religion, confessing that it is better to have their feet upon our necks, than for us to stand in the face of their creed, and be sneered at in our enquiries, because we don't know more than their God has yet let us learn. (Cheers.) Oh, friends! I tell you seriously and honestly that I never was more shocked than when I heard our friend to-night tell you that a man has no right to pretend to criticise the bible until he understands Hebrew. If a blind reception be your faith, it cannot be a very saving one. If a blind reception without criticism satisfies my friend, then am I glad that my poor logic does not lead me to the same use of it as himself. If every man who dares to criticise the bible must know Hebrew, how many men are there on the face of the earth who could criticise it at all? Are men to be sentenced to eternal punishment because they have not had the opportunity of learning the meaning of different words in the original? (Hissing.) If our friends who hiss consider it so terrible, so unjust, that such language should be promulgated, then they are passing a most severe censure upon my friend for the remarks he has dared to make in this debate. (Cheers.) In the few closing words of this speech, I can but regret that, when one talks of the foolish observations made by an opponent, and then, in a style better suited to a matter of party polemics than the discussion of a question pertaining to heaven, talks of getting a line round his neck to hang him. (Cheers, and cries of "Calcraft.") If I had used that argument, my friend, with his profound wit, would have said, "Hang that." (A laugh, and cries of "Go on.") What shall I go on with? (Ironical cheers.) With my friend's misuse of English words? With his assumptions of our complete ignorance as to a knowledge of common English words, as used amongst Englishmen? With his admission that common sense has nothing to do with theology? With his taunt that you have no right to criticise the bible if you can't read the original Hebrew? Or is it his putting a matter before you of which he says that you have not the opportunity of judging, and on which he yet wishes you to pass a verdict? I tell you I have here a man who is pretending to me that he will prove that the bible account of the deluge is consistent and physically possible, and who yet shirks the meaning of plain English words in dealing with it, and avoids the arguments. (Loud cheers.)

The Rev. B. GRANT—(protracted cheering)—I did not taunt you with your incompetency to criticise the bible. I said a ploughman, with the love of God in his heart, could understand the real meaning of the bible, and enter into all the depth of its proofs, as well as the most learned man entering into the original Hebrew and Greek. (Cheers.) And he, who having heard me say that, tells you that I taunt you with having no

right to criticise or understand the bible, either does not understand me, or has no love of truth himself. (Cheers.) He says I should say, "Hang that." I should not; I should say, "Hang him." (Outcries of "Calcraft," "Christian feeling," &c.) And you saw how very easily he did that with the little bit of rope I let out to him. (Cheers.) "All things" mean all things that belong to the subject, and nothing else. He says that if my view of the passage referring to the deluge is correct, it loses half its force. He means that he loses all his. (Ironical cry of "Ah.") Ah, that is it. (Laughter.) He says my whole argument is a burlesque. He means his whole answers. He says every man ought to criticise everything connected with himself. But we are told that a man who is his own doctor has a fool for his physician. Now, mere common sense and honesty would teach objectors first to prove that the bible means what they affirm; and secondly, that this meaning is contrary to natural facts. But the intelligent and conscientious method of our modern illuminati consists in first putting a meaning on the bible which all learned and scientific Christian writers repudiate; and then, having manufactured a bible out of their own fertile intellects, they have nothing more to do than to break an image of their own making. On the whole of these evenings, I have extracted a bullet from Iconoclast's pistol. His pistols have been drawn before he rose. I have extracted the bullet he fired against the wall, flattened, nailed it to the platform, and all his pistol could give forth was a report without damage. I have in each case given the strongest things that could be said against me, and destroyed them before he spoke; and he has given you milk and water on them. Infidels first put a meaning into the bible, and then seek to answer it. So infidels first enlarge the flood, and then say there was not enough water to produce it. They summon every living creature on the globe into the ark, and declare that it is too small or too crowded. This is the infidels' deluge, or Joseph Barker's "monster fable of the flood." They overload the ark with unclean beasts, and then prove that it cannot hold what they drive into it. We have to do with the extent of the deluge as described by the bible; and the number of all the animals requisite to be preserved in the ark—requisite for the purpose for which, in such a case, animals would be preserved, namely, for the benefit of the human beings, whom the ark contained. For the whole *moral* of the history, which relates to man and his sin, necessarily confines the reception of all animals, to those in which man would be immediately concerned while in, and when alighting from, the ark; and before similar or other races, living beyond the sweep of the waters, would travel to the new settlements and be conquered and tamed for man's use. That such is the meaning of all "the living creatures" that entered the ark, is obvious to those who, rising above a play on words, train themselves to entertain these ideas, in a way consistent with a common-sense view of any narrative whatever. For in all cases, phrases and words are modified by the general object of a book, and the particular nature of any transaction. But this desolation of the world, being in reference to man,

its spirit is logically referred only to what concerns man—only to that part of the earth which men inhabited, and the animals of the earth which man might immediately require. The terms "all" and "every" must mean "*all*" and "*every*" relating to the subject of the narrative. To deny this is to abandon common-sense, in order to criticise the bible narrative, in a spirit that on any other subject would be a sign of imbecility. A deeper investigation confirms this sensible view of the question, and meets the objections which one infidel echoes from another. Where will you get water from to govern the whole globe, and every high hill, and where will you find room in the ark to stow and feed a living edition of animated nature, with a duplicate copy of each? We have a short and easy method of reply, which will require a long and difficult effort to escape. Why do you want so much water, and why do you ask for so much room? The flood was to destroy man—was universal only as regards the human race; to this its terms are confined by the moral purpose of the history, and by the exact measurement of the words denoting the extent of the deluge, and for the same reason, to this must be confined the extent of the terms in reference to the animal creation. I shall only have time to glance briefly at the relation of science with religion. At first, a new science seems to oppose the bible; secondly, it is discovered that they belong to distinct provinces. But a third stage is required, and that is now reached, viz., to show that while it is not the primary object of the bible to teach science, but only those truths which human research cannot discover; still, all the natural facts recorded as such in the scriptures, are consistent with science. In this way nature is a confirmation of the scriptures; and this confirmation is the more wonderful, since Moses, an unscientific writer, has recorded some three thousand years ago, what science has but just reached on independent grounds, in this later age. There can be no clearer proof of the inspiration of the bible than the simple fact that its early account of the cosmogony, which so transcends the addled egg of Hindoo drivelling, sat upon by modern free-thinkers, is further here in this discussion triumphantly vindicated by the latest light of science and the clearest lamp of learning. Therefore, we ought to infer that every apparent difficulty, not yet fully solved, will in like manner array itself an invincible champion of the ever living word of God. I despair of conveying the deepened conviction of the truth of the holy scriptures, which seizes hold of and transports my mind as I contemplate one after another of the strongest objections, turned into solid evidence: the book then rises up before my thoughts in massive majestic grandeur—as I have seen old Skiddaw, when the mist clears off mountain and lake, and the one reposes in beauty at the foot of the other, which speaks of the creative, formative, and guardian powers of God, and to the enumeration of all that is lovely in nature, adds this sublime chorus, "The strength of the hills is his also." This word forms and upholds all nature; his revealed word is equally the law of all intelligent creatures. But if the bible acquires accumulative evidence, making science and nature, like the magi of old, offer gold, and frankincense, and myrrh, to the Redeemer of mankind;

if its bulwarks are ever manifested in their strength by the confirmation from nature of what the bible *does* say, the book is more wonderful to me for what it does *not* say. Its silence is as wise as its speech. Some indeed, like our friend, ignorantly ask "if the bible does not teach natural science, what is it for?" The answer is, to teach supernatural science; to instruct men in the way to eternal salvation; to save those immortal souls about which infidels speak so tenderly, when to avoid ridicule, they make themselves ridiculous by a mock solemnity, at which weak Christians look on with admiration, and wise sceptics thrust their tongues into their cheeks, seeing their leaders adopt what in our teaching they call the cant of the pulpit. It is one sign of waning confidence when they are forced to cant, who are accustomed to blaspheme,—for the man who now cants so solemnly about his "immortal soul," is the very person who said in this town he was "sorry that there was any necessity still to sneer at the bible, and that he would sneer at it, until he should so disgust men with our bible that no respectable person would harbour it in his house." Such insane threats have been uttered by those over whom some godly persons throw the mantle of charity, in order to expose in a Christian way the only advocate before whom this insolence is abashed. Such apologists of blasphemers and slanderers of the defenders of the bible, may be safely left to their own fate and to the judgment of mankind. What, then, is, in few words, the province of the bible in relation to natural science? First, in Genesis, it assigns to man the secular duty of subduing the earth, conquering and subordinating nature to man's uses, for practical benefit; secondly, it states those great facts in the history of the universe which man's scientific explorations shall confirm; and therefore, thirdly, it presents in nature, as compared with the bible, a grand theme for philosophic and devout contemplation. But why did not the bible reveal science in its completeness? Wherein is the wisdom of its silence on the technical enumeration of the so-called laws of nature? The answer is, such a revelation would have defeated the true ends of a religious guide for mankind; for, since science, as acquired by man, from observation of nature, is of slow growth, and in the true sense, has not existed till almost the present age, and is not perfect now, and perhaps never will be,—the state of science in each age would have contradicted the science of the bible, and so would have filled men's minds with scepticism as to spiritual truth, by revealing natural truth before the world was level with it. Every so-called scientific man, with his present fluctuating theories, would have judged of the perfection of scriptural revealed science, by the imperfections of acquired science; and would ignorantly and scientifically have robbed himself and others of the chance of saving "immortal souls," all for the mortal and changing science, "the fashion of which passeth away" with the age that doted upon it. Therefore, on all these grounds, I demand, on behalf of the bible, the reverence of all honest and enlightened men, of all who are capable of appreciating evidence, who can rise beyond the

detail of objections examined in the spirit of a pedlar in logic, and take the eagle sweep of a keen, far-seeing, and truth-loving mind. So we will keep our bible; which, while it tells of the flood, as the judgment of God against sin, and a merciful warning to the world, records the long-suffering of God for a hundred and twenty years, and ends with the promise of God no more to drown the world; the rainbow spanning the dark cloud of human guilt, not only as a "token" that the world shall continue, with seed time and harvest, wherein God does good and sends fruitful seasons, that he may not leave himself without a witness, filling our hearts with food and gladness, but remaining as the emblem of that religion in which justice is subordinate to mercy; the span of that glorious arch of redeeming love, in which we walk through the sins and sorrows of earth, to the radiant home, where no clouds will form a background for the bow; where no sin and sorrow will need the consolation of mercy and hope, but where all who now seek it, will bask for ever in the splendour and fruition of the divine presence. The bible is our rainbow, let us love and reverence it, clasp it to our hearts; hold it up as the flaming sword of God against all error and presumption, and follow it in our lives, as the standard of our duty; the secret of our strength—"a wall of fire round about us and a glory in our midst." (Loud enthusiastic cheers.)

ICONOCLAST—(loud cheers)—My friend commenced by telling you that the man who is his own doctor has a fool for his physician. He has shown the wisdom of it in his own case. He has invented a new medicine to cure his disease, that of having an argument he cannot answer, and has shown his folly in setting up that which he cannot carry out. (Cheers.) He has told you that the whole moral of the history relates to man and his sin. The whole moral? I thought there was no moral in a punishment tremendous in itself and useless in its result. It was avowedly inflicted on men for sins which they could not help, and it did not prevent the recurrence of sin when the world was re-peopled. (Cheers and counter cheers.) The object of punishment should be to prevent the recurrence of wrong. But yet God allowed men to exist under the same circumstances, producing similar results, as we with our ordinary intelligence should have foreseen. My friend says that persons making a mere play upon words would do so-and-so. But what of persons who talk about the cant of the pulpit when a man dares to be serious on a serious question? I am glad I do not know so much of the cant of the pulpit as my friend. (Cheers.) I have not dared to charge the pulpit with cant. It is left for those who speak from the pulpit, and who know the weapons that they use against the people. (Cheers.) He says that the whole moral of the history relates to man and his sin. He told me he had nothing to do with the moral, but only with the physical truth. There is no moral in the history. If we look at a number of men created by God, subject to God's will and power—men committing evil—committing it, if you tell me so, in despite of their maker—punished by their maker, who repents that he has made them, and determines to destroy them, yet saves some of the old stock, who commit the same sin again, grieving him by its recurrence—the

moral of all this I confess I cannot see. He says that the bible does not profess to teach science, but that its facts agree with science. Do they? ("No," and "Yes.") Are any of you mad enough to believe in witchcraft? ("No." "Is that science?") No, it is not science, and therefore I attack the bible, which states as facts things which science proves to be untrue. ("No, no," and cheers.) Is it science to say that iron axe heads can swim in water? Perhaps you will say that was *super-natural* science? Will it show how horses can be killed three times, and then drowned, and thus killed a fourth time? Will it teach that the sun and moon were made to stand still—that man can walk on water—that after thousands have been miraculously fed, the fragments amount to more than the original stock—will science teach these things? Is it not mere clap-trap then to talk about science in connexion with the bible? (Cheers.) My friend had written a reply to an argument that he thought I should use, but I did not, as to where all the water would come from. At least he felt it needed an answer. And feeling that necessity, he could not be quite confident of his ground about the partiality of the deluge. Though I did not use that argument, he thought his answer to it too good to be lost, and therefore gave it, thinking there was a necessity for it. (Cheers.) Though I may be called a pedlar in logic, I have met with some pedlars more honest than the old established dealers. (Cheers.) What I say may not savour of the cant of the pulpit, but it savours of that which my religious friends seem not to believe in, the thinkings of a young man striving after truth, and regretting that men deal so lightly with it. ("Oh, oh," and cheers.) If they think earnestness a mark of cant, it shows how seldom they are in earnest. When I speak seriously, my friend can find nothing to describe it by but the cant of the pulpit, which shows how lost those who speak from pulpits are to what is good and honest. (Cheers.) He who says that "all" and "every," when used in relation to this subject, are not to be so understood,—he who says that where it is written "Everything that had in it the breath of life," that when the whole tenor of the narrative refers to a universal deluge, it does not mean this, though he knows the fact to be otherwise, must wish to prostitute common English words to deceive the mass, and would use such arguments as my friend has done. (Cheers.) Sometimes we hear of Mr. Barker and the Halifax debate. Need I refer to the last speech on that occasion, which I was sorry to read, and I regret we have been referred to it, although I am now convinced that the speech contained sad truth in its criticism of my friend. I did expect, though my friend's letters belied the expectation, that he would speak on these subjects as a serious and thoughtful man. ("He has done." "Question.") Does that hit home? My friends cry question. I will speak when you are quiet. (Confused cries.) Those who cry question now never cried question when I was called a pedlar in logic, was told that I uttered insane threats, was charged with various expressions, some of which were not used by me. Many of you thought no argument too coarse and vulgar to be employed against a poor advocate of infidelity. When a man is speaking the truth, that which cannot be

overthrown, such arguments do not reach him. Those who side with my friend, knowing how little these arguments have benefitted his cause, are afraid to have them used in return, lest their cause may be entirely destroyed by the recoil of their own artillery. (Loud cheers.) My friend, with the *modesty* that becomes him, told you he was "the only advocate before whom infidel insolence was abashed." I have met good men and true on the side of Christianity. I have talked with noble and thoughtful men, with men who strove to act out what they professed to believe in, and they have led me to consider the subject with that quiet and calmness which has led me to acknowledge—(ironical cheers)—that even while they differed from me, I was compelled to reverse the honesty and earnestness of purpose with which they investigated these subjects. (Cheers.) But is there anything here to attract to this religion of love advocated by such a man as my friend?—(A storm of conflicting outcries here arose.) My friend says I threatened to disgust the people with the bible, or somebody did it for me. I never said it. I should be sorry to do it. But no one knows better than my friend what would be the disgust of every honest man and woman if he dared to read the bible before them. (Cheers and disapprobation.) I did not call for this. I did not introduce this question, and those who cry out so should remember that I am replying to a talented advocate, who can afford to stoop to insult me. (Cheers.) I admire sincerely the good that your bible societies and clergymen do you in Sheffield. They teach you to listen to your own advocate, and use respectful language to him whose opinions disagree with yours. They teach you to bear patiently what hits you home. And when a young man whom you are told is incompetent and ignorant, a mere pot-house orator, comes before you, you cannot allow him to speak, for fear he should say things too good for you to hear. (Cheers.) We are met to hear how the story of the deluge is consistent and physically possible. My friend has

evaded the question. (Loud disapprobation.) He has assumed—"He has met it at all points," and confusion.) I tell you he has assumed a partial, because he could not argue in favour of a universal deluge. In opposition to the bible he has introduced language which the bible has not in it. ("No, no." "He has.") I tell you he had introduced words into the bible that are not in it. ("No, no.") Will you tell me where the words, "within the horizon" are found? Where is any limit assigned to the deluge. (Confusion. "Aye, Christianity—that's it.") Tell me where there is any limit which any reasonable person can find in the bible, limiting the extension of the flood to human life and to the inhabited part of the earth. If you read the word sincerely, there is no limit. However the mere clamour of the moment may pervert your reasoning powers, if you will look at the thing quietly and fairly, you will find it must have been a universal deluge and destruction, or nothing at all. It refers to all the inhabitants, all the animals, every living thing in which was the breath of life; and it must mean that or be wholly untrue. When it says that all the high hills under the whole heaven were covered, it means the whole earth, or the words are without meaning when applied to biblical subjects. (Cheers and confusion.) I cannot thank you, as before, for the kind and patient hearing you have given me. Whether as the debate has gone on you have found your cause is weak, and therefore you are angry;—(uproar)—whether that is so I do not know. (Continued uproar.) I have always heard that when men are strong, and confident in their cause and their weapons, they are calm, cool, and serious till the battle is over. But those who do not want to hear the truth, clamour and cry down the speaker. (Cheers.) My friend proposed a condition which I objected to, namely, that if a speaker should be interrupted for ten minutes, his opponents should be held to have lost their cause. If that had been acted upon, where would your friend's cause have been now? (Loud cheers.)

FOURTH DAY, TUESDAY, JUNE 15.

SUBJECT:—"‘ICONOCLAST,’ AS A COMMENTATOR ON THE BIBLE, DEFICIENT IN LEARNING, LOGIC, AND FAIRNESS; PROVED BY HIS ATTEMPT CALLED ‘THE BIBLE; WHAT IT IS.’"

CHAIRMAN: ALDERMAN FRANCIS HOOLE.

The Rev. B. GRANT—(loud and continued cheering:)—My work this evening is very easy. It was so from the beginning so far as Iconoclast was concerned. My only difficulty was to cram into my speeches an exposition of the subjects which I undertook to consider, and on which I have triumphantly demonstrated every point. (Cheers.) This evening I am only looking on the field of battle to pick up the bits. (Cheers.) I am not careful to examine every little point. I shall take it easy, read when I please, and go on with it as pleasantly as I can. I have now come to the

question of Iconoclast's capacity and preparedness to be a commentator on the bible. It is not personal to Iconoclast. It is a public matter. Therefore I hope nobody will be so weak and absurdly preposterous as to accuse me of being personal, if I say what I think, and clear off old scores as I go on. Hitherto I have kept to the subject, and to-night I shall do so. It is Iconoclast and his book. It may perhaps be said, in reply to any proofs of the glaring folly of this book, that the writer is young and inexperienced. This has already been pretty well paraded by the gentleman himself.

Iconoclast is fond of telling you that he is a young man; but this is no reason for supposing him to be a wise man, which is the proper qualification for coming out to challenge the clergy and correct the opinions of the world. If this important fact that he is about twenty-six, means that he has not had time to learn half that I have had time to forget, modesty should have discovered this before perilling infidelity in debate with a minister who has come to years of discretion. (Hear, hear.) But young and interesting as our friend is, he has had the advantage of culling his arguments from those that are older, and who have lent the vigour of their intellects to the zeal of his youth, and have covered him with the thick and three-fold panoply of their defence, the scaly armour of infidel impenetrability, against all blows of a sword which he beforehand told us is well hacked, and worn, and blunted, and which, by the frequent plea of his youth, he would intimate is wielded by the arm of a spent old warrior, whose only answer to this youthful challenger ought to have been, "pity the sorrows of a poor old man!" (Laughter and continued cheers.) Now we have had to enquire into the age of the earth and the youth of man, but the relative dates of our birth are not down among the topics for discussion. Last evening, Iconoclast said that he formerly could not believe that Barker's concluding Halifax speech about me was true, but from experience he is disposed to believe it; if, instead of reading Barker's peroration in infidel organs, which pour all the scum of slander on my poor name, and dare never insert a defence, he had read the debate itself, he would have known that Barker's abuse of me was as true as his own. (Iconoclast; "Hear, hear!" and cheers.) I am glad he is plucking up. I hope he will to-night. He complained of seven minutes' review of the previous evening, and used the freethinking liberty and courtesy of interrupting me, and trying to abridge my liberty; and when I flooded him with arguments, he swam ashore with great difficulty, and sat all night on a high mountain peak, catching birds, who, like him, had fled from the deluge. (Laughter and cheers.) He then fell into a part of Barker's Halifax peroration, wherein that gentleman bellowed out infidel charity, like a roaring bull of Bashan. He said, out of that speech, that I was what circumstances had made me; but why then do not these gentlemen pity me? Is it because pity is next door to contempt, and that they hate me so much because they fear me too much to despise me? (Laughter.) Now, I do pity them; though I could not help laughing at Barker's raging confession, that my style of argument had disturbed his brutal and coarse indifference. There is one point, where all infidel orators are vulnerable; they think ridicule belongs to them alone; and in one sense it *does*, for they alone are ridiculous. (Laughter and cheers.) The point that touches them, is, to lower their pride of intellect; they can stand any charge but that of being silly.—Hence our sensitive friend, George Jacob Holyoake, complains that the Psalmist is "rude" in saying "the fool hath said in his heart there is no God." The following statement: "They are corrupt, they have done abominable works," is

nothing; it is this "fool" that sticks on the road down. Accordingly, among themselves, when all is carried their own way, they *will* ridicule, *will* sneer, and "laugh, ah, ah;" but if they meet a Christian, who can not only argue on great principles, measure swords with them on science, go beyond their depth in philosophy, leave them a century behind in learning, overmaster them with a binding chain of logic, and feather the barbed arrow of argument with good mother wit, they straightway become as solemn as owls—(laughter)—talk piously, and use language which they, and not I, call in us "the cant of the pulpit," because they know that it is cant in them out of the pulpit. They will next defend the pulpit from the charge, and require solemnity, at which they may laugh in their sleeves. Next they will, as Iconoclast did last evening, pour wholesale calumnies on the entire class of ministers of the gospel. (Hear, hear.) I have only this to say, that though some would try to represent ministers as opposed to me and my methods, yet in all my dealings with the people, I have never slandered my brethren, nor allowed a slander to pass without a rebuke not easily forgotten. No men work harder, none are worse paid, than ministers; and here I include the majority of the clergy of the church of England. (Hisses.) It is no use hissing. We know who you are when you hiss. (Cheers.) No men are more beneficial to society, in manners, in morals, in science, in literature, in learning, in self-denial, in abundant labours, and ill-requited solitudes. The brains used in the pulpit for a month, would stock an infidel lecturer for life. The intellect devoted to this work, would rise to eminence and wealth in trade, or in any other profession. Any one ordinary minister is equal to all the infidels I have ever known or read. I myself, the least of the brethren, can, as G. Jacob Holyoake confesses "outscoff Voltaire," as I can outwit Jacob, who is rightly named—(laughter)—and in any line, grave or gay, and in any department of knowledge or force of ability, I should consider it a very poor compliment to be told that I am equal to Iconoclast, Barker, Holyoake, Robert Cooper, Individuality Macall—or any other of the dead and living priests of the oracle of infidelity, or to all of them put together. (Laughter.) These abilities devoted to instructing any church are worthy of what it can afford, and my salary is as honourably earned as the twopences of any lecturer, the gains of any merchant, or the wages of any mechanic,—this everybody knows. Why then are we to be treated to this slang abuse of better men than ever stood in infidel shoes? As to what Iconoclast said of our order, it is enough to reply that he is not a very high authority, who is obliged to hide his name to save his reputation. (Loud and enthusiastic cheering.) The first thing I want Iconoclast to do is to read to us the passage in Bishop Watson's Apology for the Bible, which justifies this statement, which I find at page 89 of his book:—"These verses are, I believe, sometimes quoted as evidence of the *authorship* of the Pentateuch; but it has been added, that it is idle to quote a work while its authenticity is denied. (*Vide* Watson's Apology for the Bible, p. 183.)" I want Icono-

clast to tell us where Bishop Watson denies the authenticity of the five books of Moses; and also to explain to us what connexion there is, according to Bishop Watson's language, between authorship and authenticity. In Watson's book, they are two different things; in this passage, they appear to be confounded together, as if the same; but I wait for Iconoclast's quotation and explanation. In Iconoclast's outline for the first evening, I received among other passages that he did not enter into, a list on page 64 of "The Bible: what it is." As the exposure of his comment on these may explain an important subject, I shall notice his illogical use of such passages, which he employs to blaspheme God. All statements of scripture respecting the infliction of DIVINE JUDGMENTS on mankind are to be measured in connexion with the idea which the scriptures present, namely, as a punishment from God on those who rebel against his known laws. If any say there is no God, and no sin, and no divine justice, this belongs to another line of enquiry; the Bible goes upon the assumption that there is a God—that he *has authority* as creator and judge over mankind. If we exclude these ideas and regard every judgment as an injustice, allowing no scope for the rule of the sovereign, we do not examine the morality of the scriptures, but a monstrosity of our own invention. That this is virtually the false position assumed by infidels in their estimate of the justice of God, as recorded in the Bible, is plain from an examination of the cases which they nearly all adduce, and from the manner in which they argue on those cases. It is quietly assumed that God has no authority, or that man has no sin; and by this repeal of the Divine government and of human responsibility, God's judgments are turned into revenge and cruelty. These intelligent and conscientious enquirers do not ask, is there a justification of the punishment in the sins of man? All this is winked at, in order to make the Judge of all the earth guilty before the bar of man's presumption. They make man innocent to bring in God guilty; they manufacture all forms of doctrine to excuse human sins, when they want to condemn the Creator; and immediately forget all these handsome apologies, when they wish to condemn any particular class of men, such as Old Testament saints and New Testament clergy. When God drowns the world, or drives out the Canaanites, mankind are the offspring of necessity—the innocent victims of tyrannical decrees. When saints are pardoned, and ministers preach, their iniquity is beyond mercy, and finds no apology in freethinking metaphysics. How far these enquirers omit, or virtually deny, the authority of God's government and the enormity of man's sin, in order to make the proceedings of God's judgment mere arbitrary vengeance, may be exemplified in the following list of cases referred to for this debate, and contained in Iconoclast's book, "The Bible; what it is," page 64. The whole passage reads thus:—"Verse 6. 'The Lord God, merciful and gracious.' When? where? and how? Was it when cursing the first man and woman, and the very ground on which they stood (Genesis, chap. iii.); or when he determined to destroy both man and beast, and the creeping thing, and the fowls of the air (Genesis, chap. vi., 7); or when

he rained brimstone and fire upon Sodom and Gomorrah (Genesis, chap. xix., 24); or when he slew the first-born of every family throughout Egypt (Exodus, chap. xii., 29); or when he drowned all Pharaoh's army in the Red Sea (Exodus, chap. xiv., 27); or when he swore to have war with Amalek from generation to generation (Exodus, chap. xvii., 10); or when he killed Nadab and Abihu with fire (Leviticus, chap. x., 2); or when he repeatedly attached the penalty of death to the infringement of almost any article of the ceremonial law; or when his fire consumed the people because they complained (Numbers, chap. ter vi., 11); or when he smote them with a great plague (83); or when he ordered the man to be stoned to death who was found gathering sticks on the Sabbath (Numbers, chap. xv., 36); or when he causes the earth to swallow Korah, Dathan, and Abiram, and all that appertained to them, and afterwards slew 250 more by fire, and 14,700 more by plague (Numbers, chap. xvi., 31 to 35, and 49); or when he sent fiery serpents to bite his people, so that they died (Numbers, chap. xxi., 6); or when he sent the plague, and killed 24,000 of his people (Numbers, chap. xxv., 9); or when he directed the terrible slaughter of the Midianites (Numbers, chap. xxxi.)? I might multiply these texts, but have confined myself to the same Pentateuch in which 'God's mercy, graciousness, and long-suffering,' are proclaimed by himself." Here our learned critic enquires whether certain cases of God's judgment are instances of his mercy? No question could be more absurd. God is never said to be "merciful and gracious" in reference to the hardened and impenitent, but to the broken-hearted and contrite; (hear, hear,) the "long-suffering proclaimed by himself," at which this gentleman sneers, is not intended for obstinate slaveholders, like Pharaoh and his Egyptians; nor for those who, like Amalek, obstruct the escape of a slave nation (Ex. xvii., 8), nor for the inveterate sinners of Sodom and Gomorrah (Gen. xviii. 20), but as we read (Ex. xx. 6.) "showing mercy unto thousands of them that love me, and keep my commandments." (Hear, hear.) Judgment is for the opposite characters; and when this comes upon them, the infidel foolishly asks, "is this mercy?" Who ever said it was? But though it is not mercy to criminals to punish them, it is a mercy, a protection, and a warning to others. (Hear, hear.) It is mercy to society to transport a burglar. It is surely not necessary to dwell on "the violence which filled the earth," (Gen. vi. 11,) and which brought on the flood: the pollution of Sodom (Gen. xviii. and xix.) which called down fire from heaven: the oppression of the Egyptian taskmasters, under which Israel groaned in slavery (Ex. i. 13, 14,) in order to show these were no cases for mercy; but on the contrary, demanded a severe and a righteous retribution. Nor can the infidel condemn the justice of God, in signally punishing these offences, without apologising for, and palliating, and thereby encouraging, that oppression and vice amongst men, against which the God of the Bible protests with righteous judgments. (Cheers.) The infidel reproaches the judge and exonerates the criminal: all under the fair pretext of morality. From such morals and from such moralists, may the Lord deliver mankind. (Cheers.) Besides the absurd method of measuring one attribute

by another, in asking if justice is mercy, we should not forget the dishonourable method of judging of the divine character by judgments and calamities, without considering the moral ends of discipline which these may serve, and the overwhelming instances of bounty and real happiness which exist. It is like asking—Is nature bounteous, or atheistic fate, in allowing the fire of London, the earthquakes that have swallowed up cities, the wars that have ravaged the world—is nature's bounty displayed in measles, and hooping-cough, and cholera—in blighting and mildew? The man's mind is blighted who reasons after this fashion. But if it be false, when applied to the facts in nature, how can it be true when applied to the records of the bible? (Hear, hear.) These men judge of the inundation of the Nile, not by the fertility which it fosters, but by the mud which it leaves. (Hear, hear.) They describe the blessings of law, liberty, and order, by a picture of the hangman and the scaffold. Such reasoning is preposterous on any subject, but it is absurdly wicked when ventured upon with reference to God, whose word and works agree, and whose justice will not be out-braved by a line of argument that exposes its asserters to the derision and condemnation of the ordinary sense and conscience of mankind. (Cheers.) I now come to my friend's Hebrew, and my first point will be to show you that he cannot spell—(laughter)—that he does not know his letters. At page 90, he observes, on Exodus xxxii., 15 and 17:—"These verses are remarkable as containing the singular of the plural word Aleim or Elohim, and have given rise to much controversy amongst the learned Divines, because it is apparent to even the most prejudiced, that if the singular word Aloe or Ale signifies 'God,' the plural must mean more Gods than one." Here we have, first, an inability to spell; he prints the Hebrew letters for Elohim, and gives as an equivalent Aleim; so with Elah and Eloah, he prints Aloe or Ale; just as in a passage quoted last evening, he makes Jehovah "Jeue," turning v into u, and h into e. He does not know that the letter is a consonant; he does not know that it is for our h; he takes it for the vowel e, because the grammarians call it "He," though they give our h as equivalent to it. I am sorry to descend to this; it is not to teach him the Hebrew alphabet, but to teach you his incompetence to write a commentary on the bible. (Cheers.) As to the argument drawn from the use of the word in the singular, which is generally applied to God in the plural, it means that what was by the heathen called Eloah, and applied to various gods, is summed up in Him who is *all their gods in one*. They had a god for this and a god for that; but he is the god for everything; embraces in himself what their vain imagination had distributed among "gods many and lords many." The next quotation, on the same page, is equally absurd; his Hebrew has one letter wrong. I suppose he does not know which it is. The passage reads:—"Verses 18, 30, and 31. For the word 'rock,' in these verses, the Douay and Breeches bible each have the word 'God.' The Hebrew word is *tsorem*." He will perhaps say it is a misprint, but he must tell us what the letter ought to be. (Iconoclast: Of course, it is a misprint. The letter should be *tsadi*, and you know it.) Mr. GRANT: Of course, I know it. He says "That

it is a plural noun, and 'a name of certain idols, representative of the heavens, under the attributes of compressors, givers of strength or firmness.' This would convey an impression that the Jewish religion was strongly connected with *Tsabaism*." In these verses the word is rock-*tsur*, with a long u; being a name for God, it may be interpreted either God or "rock;" the plural of it does not occur in these verses, and it would not be in this form, which he takes from Parkhurst, through not understanding him. The plural would be *im*, with the Hebrew *yod*. The "m" here is not the plural of the word, but is the *pronoun*, and means our, as verse 31 reads, according to English sounds, *Kee lo Kitzurainu tsuram*: literally, for not as rock our, rock their. The Hebrew puts the pronoun on to the end of the word, and the preposition on to the beginning; and this learned writer on the bible takes the pronominal affix for the plural of the word. (Laughter.) If he gives it up, let him give his commentary up; if not, let him defend it; but to defend it is impossible. ("Oh, oh.") Well, we shall see. (Cheers.) Let him honestly say, what he cannot help learning, that he is out of his depth, as he was in the flood. In arguing that *Elohim* means gods, and that the Jews were first taught polytheism, which he supports by very ignorant observations, he quotes Volney's absurdity, which he adopts, by his own, which he perhaps manufactures, for I think even Joseph Barker would hardly print Hebrew, bold as he is. Iconoclast, in his "Bible, what it is," writes:—"It may be further asked why the plural substantive *Elohim* is made to agree with the singular verb *bara* (the *Elohim* creates.) The reason is, that after the Babylonish captivity, the unity of the supreme being was the prevailing opinion of the Jews; it was, therefore, thought proper to introduce a pious solecism in language, which it is evident had no existence before Moses. Thus, in the names of the children of Jacob, many of them are compounded of a plural verb, to which *Elohim* is the nominative case understood—as Rauben (Reuben) *they have looked upon me*, and Simeon (Simeon) *they have granted me my prayer*, to wit, the *Elohim*. The reason of this etymology is to be found in the religious creeds of the wives of Jacob, whose gods were the teraphim of Laban, that is, the angels of the Persians, and the Egyptian decans. The other account commences with the fourth verse of the second chapter, and in this the words translated Lord God are *Elohim* and *Jehovah*. What these really mean, it is impossible to say, unless they mean chief of the gods." This, of course, is all false and silly. He says here that *Elohim* is the plural nominative to the names Simeon and Reuben. Let us take Reuben first, and those who have marginal bibles will find in their margins what I am going to say. Instead of "the Gods have looked upon me," the word *Gods* (*Elohim*) does not occur in the passage, but *Yehovah*. There is a Professor of Hebrew on the platform, who I trust will endorse that. The same as to Simeon. The word *Elohim* is not used here as a nominative to a verb, which makes up either of these two names. The names are nouns, not verbs. And the name *Jehovah*, which does occur, is the nominative to a singular verb in each case. The

Hebrew reads thus. In the case of Reuben, "Yehovah raah," "Jehovah has looked," that is, "favoured." Therefore I call this child Reuben. "Reu," "see you," (my friends), "ben," that is, a son. (Cheers.)

ICONOCLAST—(loud cheers)—My friend intends to walk over the course to night. He thinks he has so triumphantly demonstrated everything that he can afford to be careless. I am glad he has told us that, or I should have thought him remarkably careless. It is rather curious that while we two profess our Hebrew scholarship—for I intend to boast my learning to night—yet we disagree on the simplest terms. (Laughter and cheers.) We have one criticising the bible and the other criticising the critic, yet they do not agree what are consonants and what are vowels. He has one grammar and I another, and when learned doctors disagree, who shall decide? (Laughter.) I suggest that it would have been better had he been careful, instead of careless, and have confined himself to English, rather than use language which he does not understand, to sustain a cause which he is incapable to defend. (Loud cheers.) He told you that the letters yod, he, vau, he, are consonants. I have here a Hebrew grammar, (Parkhurst's) which says there are five Hebrew vowels, of which are yod, he, and vau. (Cheers.) However, my friend, in the course of his speech, shewed that he got his profound learning in the margin of the bible, and I wish him joy of it. (Laughter.) I shall have to deal with the Hebrew as he gives it us, but first I notice some things in the order of his speech. He said something as to my youth, and as to my challenging all the clergy. I am not conscious of having done so, but I am always ready to defend my own opinions against any man whoever he may be. (Cheers.) He told us he presumed the free thinkers hated him. I can ease him on that point. One does not hate another unless the hated be more powerful than the hater, and as a number of us imagine we look down on my friend, there is little fear of our hating him. (Laughter and cheers.) He talks of the brutal and coarse indifference of one man, whom he found he had quite trouble enough to defend himself against; and then he complains of the gentlemanly conduct of another, whom he grossly insulted. I will shew him I am not only ready to defend myself, but these gentlemen also when it is necessary. (Loud cheers.) He told you his attack on me was critical, and not personal. To my face, it may be so; but I hold in my hand one of the reports of the *Independent*, which, I believe, are remarkably correct, as to what he said in my absence. He has quoted things I have said before, and he has cast doubts on my statements without the least reason to do so. He says I conceal my name because I am fearful of my reputation. I will tell him why I conceal my name, and then perhaps he will not be quite so ready to talk about it. A boy of 14, a Sunday school teacher—(hisses and disapprobation)—the Chairman calling "Order—this is unfair," named Chas. Bradlaugh, began to think, and was foolish enough to believe in the honesty of Christians as well as of enquirers, and in his own name he was foolish enough to speak and publish his thinkings. The Rev. John Graham Packer, of St. Peter's, Hackney road, caused me to be expelled wan-

tonly and cruelly from my home, and left to fight life's battle with the world in despite of the world. I have had to make again a position for myself, and I am not foolish enough to place in any man's hands the power to take my bread and cheese from me, and then taunt me for taking the twopences. (Loud cheers.) But if it be any satisfaction to him he may know that Chas. Bradlaugh is ready to answer for Iconoclast, and that I trust I shall be better known and respected by that epitheton than he by his name. (Cheers.) He told you he was a clergyman, and had arrived at years of discretion, but he should not have gone out of his way to revile men who are not here, as he used coarse language of myself when I was not here to answer. He said I poured out wholesale calumnies on the clergy. His memory is so acute, that I have been tempted again to take up the report. He charged me with saying something about the cant of the pulpit. But he first used that expression. I should not have ventured to introduce it, but I now tell him that I fear there is too much cant in the pulpit where he has learned to abuse honest men for making known their thoughts. (Cheers.) He told you he was fit for any line, the grave or the gay. I fear he has mistaken his vocation. I have sometimes seen the jester in the Adelphi Theatre, and I have no doubt that there my friend would have found a fitting place for his wonderful abilities. (Cries of "question," answered by cheers and retorted by hisses.) My friend must not complain. He does not cry, Hold, enough. (Mr. Grant: No, indeed.) Then why should you fear for him. If the blow harms not him, why are you so jealous for that honour for which he cares so little. ("No, no," "Go on," "The Hebrew," &c.).....The CHAIRMAN: You have lost just five minutes....ICONOCLAST: I am called upon to answer the 64th page of my book—"The Lord merciful and gracious." My friend tells you that he is not merciful and gracious when dealing with criminals; that I have no right to expect him to be merciful and gracious when dealing with criminals; that the punishment of the Canaanites and the pardon of sinners are matters which provoke our wrath and indignation—our iron scorn, because we will not stoop to understand them. But I think the punishment upon the Egyptians and upon Pharaoh, which is one of those instanced by me, is one of the most terrible accusations which can be brought against the Deity of whom this book (the bible) is supposed to be a revelation. He referred you to page 64 of my book. I tell you to read it. I will read a little to you. I am speaking of the terrible punishment of the Egyptians, and I say, Why all this punishment? Was it because the Egyptians, as a nation, had oppressed the Israelites? If so, God permitted that oppression. No, we are told that it was because Pharaoh would not allow the children of Israel to go. But what had the first-born of every family to do with the offence of Pharaoh in not allowing the children of Israel to go? What had the little babe scarce able to prattle, the offspring of the captive in the dungeon, and the maid in the mill, to do with this? I have the right, when looking at this terrible application of punishment, which was brought upon the Egyptians, to say, Is God a God of mercy? My friend read this, and I was surprised at his reading it. Was it when

cursing the first man and woman and the ground upon which they stood—a man and woman made by himself—a man and woman not corrupt, except so far as he allowed corruption to come to them; not open to the evils long established in an old world; not open to be corrupted by the society of men and women, but susceptible only of the influence that God himself brought to bear upon them—a man and woman so weak as to fall at the first temptation, and yet this God of yours cursing them, aye, bitterly cursing them, cursing the very ground on which they stood, because he himself had made them so weak, that they could not resist temptation when it came upon them. (Cheers.) Was it when he determined to destroy both man and beast, creeping things and fowls of the air? Why, what was the reason he thus determined? My friend says it is mercy to society when you punish a criminal; that it is mercy to society to hang a murderer and transport a burglar. But upon what principle? Upon the principle that punishment is to deter others from the committal of the like offences. All good rulers endeavour to guard against the recurrence of offences. Such men as our friends upon the platform profess to deal with criminals by striving to educate them, to reform them, and thus prevent the recommittal of offences. But if I take a man who has committed a theft or murder from sheer want, and from a desire to obtain the necessaries of life, and if, after the expiration of the term of imprisonment to which he was sentenced, I turn him out again in precisely the same circumstances, with no clothing, in bitter cold weather, and with no food, and shut out from all means of honestly obtaining it, can I expect that he will not again become a criminal as before, and will it not be cruel in the extreme if I inflicted punishment upon him under such circumstances? And yet I am told that God is a god of mercy, and when we find him, after bringing punishment, however it may be deserved—after destroying the whole world except one family, surrounding that one family which he had preserved by precisely the same conditions as before, and he himself admitting that the punishment was useless “because the thoughts of man’s heart are evil continually,” admitting that the punishment did not alter man’s heart, and was therefore inutile and ineffective—God, a god of mercy! I say, and say it sincerely, that as we are here dealing with what I consider the most grave part of this subject, that it would be more becoming of my friend, instead of talking about walking over the course, to turn seriously to this page, on which alone he would find matter enough for an honest and sincere clergyman, an honest and sincere endeavourer after the truth, an honest and sincere Christian man to spend many days of hard thought upon it without taunting those on the other side. (Cheers.) My friend thinks not. Did God shew himself a god of mercy in slaying all the first born of the Egyptians; in slaying the infant child scarce able to walk, when prattling in its mother’s arms? I ask, if my friend committed some crime, would he think it just that his little child should be struck down in its mother’s arms? (“No.”) If not, why should the child of the Egyptian be struck down? Was the Egyptian less a man than my friend is? I hope not. (Laughter.) I

trust, my friends, we shall judge others by the standard we ourselves would wish our own conduct to be judged by. (Cheers.) Now was it just and merciful when God drowned the whole of Pharaoh’s army in the Red Sea? I submit that it was not. It was God himself who impelled Pharaoh to do what he did. (Hissing.) If instead of hissing you would consult the revelation of your own God, you would see that it was as I say. God himself hardened the heart of Pharaoh to do what he did, and then cruelly punished him for doing what he (God) had compelled him to do: and I have a right to ask whether that is an appendage to his attribute of mercy. God declared war against the Amalekites from generation to generation, and my friend says he did this because they had endeavoured to stop a nation of slaves in escaping from their masters. I say they were God’s creatures, impelled by God to do what they could not help. (Derisive laughter.) Do you think men can act in opposition to God? (Yes.) Do you? And that is Sheffield theology! (Cheers and disapprobation.) We will assume, then, for the sake of argument that, according to Sheffield theology, they could have resisted God, and did resist him. (“You are doing the same thing.”) My friend who just spoke never formed a conception of deity at all, or he would never imagine puny man resisting the deity who he says made him and made the universe. (Cheers.) But supposing the Amalekites did possess the power of resisting God, why did God declare war against their children from generation to generation, against unborn children, having no part in their crime, if such it was? Against children to be born in future ages war is declared by the Almighty God, who had yet to make them! This may be merciful, but I must confess I cannot see the mercy. Is it merciful to condemn all persons who do any work on the Sabbath day? My friend will scarcely say this, because he has repudiated the sanctity of the Sabbath day. He has told you that the six days’ creation is not a six days’ creation. He has told you he does not believe that God created the whole heavens and earth in six days, and rested on the seventh day. He has repudiated that several times in the course of this debate. He can, therefore, scarcely now be an upholder of the sanctity of the seventh day, and an approver of the punishment of death for working on that day. (“Hebrew.”) You will get more Hebrew than you want by and by. Now my friend, who is dealing with my book as far it has gone, may go a little further in the enquiry respecting God’s mercy, for he has not taken up the whole of what it contains on that point. I ask him where his mercy was when your God tempted David to number the people of Israel, and then punished, not David, but his people, who had no part in his offence? Where is the mercy of this? If it were a crime to number the people, it was a crime ordered by God himself; it was committed by the king. Where, then, was the mercy in punishing the people for the crime of their king? I ask my friend further, in dealing with this attribute of mercy, to explain to me, as I have no doubt he will—(laughter)—why it was that God first decreed the destruction of the Gibeonites, by ordering the slaughter of the nations of which they

formed part, and then allowed them to be spared, and afterwards condemned Saul to punishment for not destroying the whole of a particular nation; and then, after Saul's death, caused vengeance to be brought on his grand-children in relation to these very Gibeonites? I also refer him to the 21st chapter of 2nd Samuel, and draw his attention to the fact that a famine is there recorded as having been brought upon the Israelites in the days of David, for a sin committed by Saul. Was that a sin at all for which the punishment was brought? Decide that first. If it were a sin, then Saul himself ought to have been punished, and not his people during the succeeding reign. But we are told that a famine was sent upon the people for the crime of one king in the reign of the succeeding king; and then we are told that to remove that punishment seven of Saul's grand-children, unborn at the time of the offence, were killed for the crime, if crime it was, committed by their grandfather. Now I ask, where is the mercy of that? There are many other instances of God's mercy which, when my friend has explained these, I shall be happy to give him. Now, with regard to Bishop Watson, my friend asks me to explain the passage in page 89 of "The Bible, what it is." I will read the passage to you. Speaking of Deuteronomy, chapter 31, verse 9 to 26, I say in my book, "These verses are, I believe, sometimes quoted as evidence of the authorship of the Pentateuch; but it has been urged, in opposition, that it is idle to quote a work while its authenticity is denied. (*Vide* Watson's 'Apology for the Bible,' page 183.)" I will now turn to Bishop Watson's "Apology for the Bible," page 183, which, if my friend had read, I do not think he would have asked me the question he did:—"You are attempting to subvert the authenticity of the bible, and you tell us that Euclid's Elements are certainly true. What then? Does it follow that the bible is certainly false? The most illiterate scrivener in the kingdom does not want to be informed that the examples in his Wingate's Arithmetic are proved by a different kind of reasoning from that by which he persuades himself to believe that there was such a person as Henry VIII., or that there is such a city as Paris. It may be of use to remove this confusion in your argument, to state distinctly, the difference between the genuineness and the authenticity of a book. A genuine book is that which was written by the person whose name it bears as the author of it. An authentic book is that which relates to matters of fact, as they really happened. A book may be genuine, without being authentic; and a book may be authentic, without being genuine. The books written by Richardson and Fielding are genuine books, though the histories of Clarissa and Tom Jones are fables. The history of the Island of Formosa is a genuine book, it was written by Psalmanazar; but it is not an authentic book, (though it was long esteemed as such, and translated into different languages,) for the author, in the latter part of his life, took shame to himself for having imposed on the world, and confessed that it was a mere romance. Anson's Voyage may be considered as an authentic book, it probably containing a true narration of the principal events recorded in it; but it is not a genuine book, not having been written

by Walter, to whom it is ascribed, but by Robins. This distinction between the genuineness and authenticity of a book will assist us in detecting the fallacy of an argument, which you state with great confidence in the part of your work now under consideration, and which you frequently allude to in other parts, as conclusive evidence against the truth of the bible." As you will see, Bishop Watson is shewing the difference between an authentic book and a genuine book; and all that I have done in my book is to refer my readers to this page for the argument upon the subject. I am not given to misquoting; and it is something to be able to say that this is the only alleged instance of mis-quotation over the 192 pages of my book, now in my opponent's hands. If there had been others, we should have heard of them. Notwithstanding all that we have heard about infidel perversions, infidel attempts to state untruths, infidel fears of dealing with what we find in the word of God, this is the only attempt to charge me with mis-quoting, and I leave you to judge of it with the book in your hands. Without this you cannot judge. Mr. Grant next asks me to tell him that about which my friends are rather anxious—something about some Hebrew. He tells you I am unable to spell Hebrew. That seems to be a failing with both of us, and therefore, supposing that there is correctness in what he says, it is, to use his own phraseology, only the pot calling the kettle black. (Cheers.) My friend told you he had arrived at years of discretion, and that his age was very great compared with mine. I am afraid he has not studied Hebrew much longer than I, and that he has scarcely studied it to more advantage. I very much doubt that he scarcely knows what he is talking about when dealing with these Hebrew words. (Cheers.) He instances the word Reuben. He told you no one could ever think it meant what I, or rather what Volney, from whom I quote, says it means. It is a rather curious fact that the woman who gave the name to the child happened to entertain my opinion. I will read from the Hebrew bible, and then my friend will perhaps stand affected. If he looks at his Hebrew bible, to which I have been referred so often in the course of this debate, he will find that Leah, in Genesis, chap. xxix., v. 32, in giving the name Reuben, says why she did so. Her words are, "Rae Yeue Bonii,—Yeue, or God, has looked upon my affliction, *i.e.* Raeboni or Reuben." Now, she especially says that is the reason she gives the name to him. I think my friend will have quite enough to do with contradicting Leah before he settles me. (Cheers.) I will lend him my Hebrew bible if he can't find the place. (Laughter.) I have got it marked here. My friend finds his Hebrew in the margin, but my book has no marginal notes. I find my Hebrew in the page. (Laughter.) Is it not a disgrace that we should be taunting one another with our ignorance? ("Oh, oh," cheers, and laughter.) Now, it may be satisfactory to you to know that a gentleman who had made Hebrew the study of his life, and had an idea of bringing out a new translation of the bible like my friend, who, however, must learn Hebrew better before he attempts such a feat—Mr. J. Bellamy, a man of power—(derisive cheers)—who would not stoop to try to

make a point out of a misprint—(laughter)—a man of thought and power—a man in every way the reverse of my friend—did begin a new translation, and has gone into this question. Now, it so happens that some divines of the Church of England have criticised his translation, which I am afraid they will never give themselves the trouble to do with regard to my friend's, unless he gives a better example of his erudition. Mark, my friend told you our authorised version was in perfect agreement with the original. But what does Bellamy say, and those who wrote about it? They are so satisfied that there are many statements which are thoroughly incorrect, and candidly admit that in the translation many terms are used which are the opposite of each other. It is reserved for a person who gathers his knowledge of Hebrew from the margin of the bible to tell us in 1858 that the translation is a correct one. (Cheers.) My time is nearly expired. I may, however, observe, that I have three translations of this book, each professing to be made from the same source; each in material points disagreeing the one from the other. The commentators only make the disagreements still more profound. One renders the message sent by Alehim, as "go say unto the king." Another tells us it is "go and say not unto the king." In our own version, speaking of Balaam, the words are "the man whose eyes were opened;" and in Douay we have it translated "the man whose eyes were shut," like my friend's. (Loud cheers.)

The Rev. B. GRANT (Loud cheers.): Before I read to you this passage in Hebrew, I will explain to you the argument we have about it. The statement in the passage from "The Bible, what it is," is that the names of many of the children of Jacob are compounded of a plural verb, to which Elohim, the assumed plural for gods, is the nominative, and this Elohim occurs with a plural verb. Now, in that passage which Iconoclast tried to read and could not read, the name Elohim does not occur. His argument in the book is, that the Jews believed in polytheism, or many gods, because Elohim, with a plural verb, is used. Now, I say the name Elohim is not in the passage, but the name Jehovah is in the passage not with the plural verb, but with a singular, therefore if he understood what he was looking at in the Hebrew, he would be as perfectly ashamed of saying what he did, as I was of hearing him. Now, I will read the passage in the Hebrew, Gen. xxix., 32: "Vatikra shemo re-u-ben." Re-u, see you, my friends, ben, a son, that is, look friends, I have a son. She goes on to say, "Kee raah Yehovah," which means "For Jehovah hath looked" upon me or seen. The question is, whether there is here, as Iconoclast writes, the plural noun Elohim used with a plural verb, or the singular noun Jehovah used with a singular verb. Is it not so? Iconoclast says it is the plural noun Elohim, which he knows is not in the passage, with a plural verb, which also is not in the passage. I have read from the Hebrew the very words, the singular noun Jehovah and the singular verb Raah. Put that carefully down, though I am almost afraid that every body of understanding will say to me,— "Why did you degrade yourself by talking about learning with such an opponent?" (Cheers.) Now about Bishop Watson. Iconoclast's state-

ment in "The Bible, what it is," p. 89, is that it is idle to quote a work, the Pentateuch, while its authenticity is denied, and gives as an authority for this page 183 of Watson's "Apology for the Bible." As soon as I saw that statement in his book a month ago, though it was eleven o'clock, I read through Bishop Watson's Apology every word, so that I could put my finger upon the place where he contradicts it. Therefore it was that I asked Iconoclast to find me the place. (Cheers.) In the first place, I asked Iconoclast what difference does Bishop Watson make between "authentic" and "genuine?" Bishop Watson makes this distinction, that the genuineness of the book is whether it contains the name of the writer, and authenticity is whether it contains the truth. He says Paine endeavours to prove the book not authentic, because there is not the proper name of the writer, but says even if it did not bear the proper name of the writer, if Moses was not the author, still the book might be authentic, that is, true. But he argues for both. He first proves—that is, to his satisfaction—that Moses is the author, and that the book is authentic. Then he goes on to shew that it may still be authentic, though it may not have the name of the author. (Iconoclast here handed his own copy of Watson, and asked for the passage to be pointed out. As the editions were different, this could not readily be done.) I will find it in his book, while he is making his next speech. [Mr. Grant here quoted a passage from his edition, in which the Bishop having enumerated the arguments upon the authenticity of the books of the Pentateuch, declares that the objections against the authenticity have been answered to his (the Bishop's) satisfaction, and he then goes on to affirm strongly that these books are authentic.] Yet Iconoclast says Bishop Watson gives up the authenticity of the Pentateuch, *vide* page 183. He wants me to find it for him. I am not going to waste my time now. I have it here in black and white for anybody to see, and that is all I care for. (Cheers.) So that the statement, that in Bishop Watson's apology, the authenticity of the books of Moses is given up, is a false statement. No such statement occurs. He discusses what is evidence of authenticity and genuineness, but he does not give it up as not authentic. I ask Iconoclast a plain question, for this has to go before the public in the report:—Does Bishop Watson argue for or against the authenticity of the Pentateuch. (Iconoclast: For it.) Then how can you refer to his book as if he had given up that which his very book was written to prove? (Protracted cheers.) I think that quite enough. Observe, then, I claim that it is a false statement about Bishop Watson as well as about Hebrew. It is a false statement that the Hebrew has a plural noun to a plural verb in the verse. Now, I assert the next name, Simeon, like Reuben, is not a verb with Elohim for its nominative, but a noun like Reuben, and means "hearing," and that the word Jehovah is used and not the word Elohim. The Hebrew reads thus, "Yehovah Shama," that is, "The Lord hath heard." Therefore, I call his name "Shamdon," that is, an answer to my prayer. This gentleman says Elohim is the nominative to a plural verb, which makes up that name, when the name is not a verb, and Elohim is not in the

verse, but Jehovah is the nominative to the verb Shama "heard me; nothing is plainer—nothing more certain. Therefore, nothing can be more infamous than for persons absolutely ignorant on these matters, to be bold enough to reiterate such statements. I shall waste no more time on that, except to show that the name of every one of the patriarchs is in the same position. My friend said I told you that I got my Hebrew from the margin. You know I never told you that. (Cheers, and cries, "You didn't.") I told you you could see it in the margin—"Yes,"—and I told you that, that he might not say how can these unlearned people know what you are speaking about? I say these unlearned people can check me with the book in their hand and check him too, and shame him into the bargain. (Cheers.) The names of the patriarchs are given in Genesis, xxix., xxx. I have read them carefully in the Hebrew, and compared it with the English, and I will just give you the result. [Here Mr. Grant, referring to those chapters enumerating each name, shewed that, as might be seen by the English reader on the margin of our bible, every one of the names is a noun, and in no case but one does the word Elohim occur, and that *not with a plural verb*, but with a singular, each of the other cases having Jehovah as the singular nominative to the singular verb, which verb forms the basis of the names.] In every case the verb is not plural but singular, and so the infidel argument is false throughout. Iconoclast has given a statement of about twelve names. The statement is false as to each name, and each falsehood contains a cluster of the most amazing absurdities and contradictions. I shall now notice one or two points of his speech. He says, David was tempted "to number Israel, and Israel was punished for David's sin." The bible does not say so. The bible says, "The anger of the Lord was kindled against Israel, and he moved David to number Israel." So that the anger of the Lord was kindled against Israel before David did number them. Therefore, although they had no share in David's sin, they shared David's punishment as a reckoning for their own sins. As to Pharaoh, he says God impelled Pharaoh, and that the bible says it. Now, God in the bible is said to do what he permits, and does through laws. Thus, it is said that he sends rain and sunshine, but he does so through the laws of nature. He regulates the human heart by leaving it to its own laws, and not interfering with them. This is the hardening of Pharaoh's heart, according to the Latin saying, "*Quem deus vult perdere prius dementat.*" And so of Pharaoh; the hardening of his heart was leaving him to his own punishment by the gradual growth of his own wickedness. Thirteen times the phrase occurs that Pharaoh hardened his own heart. Pharaoh hardened his own heart, and the other use of the word "hardened" is to be interpreted in consistency with this. This is his argument against the bible, and the omission of one side of such a case shows that those who use it do not want to instruct, but to deceive. (Cheers.) He says of Amalek, that the unborn children were punished for their fathers' offences. They were punished for their own offences, for the words of the bible are that Saul was sent to destroy "those sinners, the Amalekites." All these statements were

made by Mr. Barker at Halifax, and were answered there. (Laughter and cheers.) He says I denied that the universe was created in six days, and therefore do not believe in Sunday. He knows that is a plain falsehood. I said that God made the world in six days, but that he had created it before. (Iconoclast: "Hear, hear," and cheers.) If he does not know that, I respect his understanding less than ever; if he does, I don't respect his honesty. He may give up which he likes. (Cheers and laughter.) As to the Hebrew quoted by Volney, to prove that the writers of Genesis believed in many gods, there is no trace of it. Have not the infidels one wise man among them to save these writers from irretrievable disgrace? Another instance of ignorance respecting a pronominal affix is where he fixes one that does not exist. He does not see them where they are, but he finds them when they are not there. He has quoted the word properly, but does not understand it, and argues from it in a way which shows his utter ignorance of all language. It is at page 28 where he ventures to find fault with our translators for having taken a liberty with the original. He says the name for tent has a feminine termination, and therefore should be translated "her tent," instead of his tent, as in the bible. Had Iconoclast taken farewell of his understanding when he wrote this? He says, because the word has a feminine termination, it must mean "her" tent. Therefore every word, having a feminine termination, must mean something belonging to a lady. Take the word *musa*. It is the feminine word for song; therefore it means "her song." Is not this silly? So then, *Rex*, which is masculine, means "his" king, and *Regina*, which is feminine, means "her" queen. Is not that nonsense? (Hisses.) I am glad our friends are amazed at this mass of ignorance. A person could not better show that he never learned a language than by making such a statement. (Cheers.) In another case, page 50, he shows that he does not understand the beginning any more than he does the ends of words. He takes a preposition to be part of a name. The word *beth*, which answers to our "by," he has put into a name, (*Balshadai*), just as if speaking of a speech made by Iconoclast, we were to speak of it as a speech made by Byiconoclast. He has put the Hebrew word *beth* into the name El-Shaddai, making it Balshadai; and he shall be called Balshadai for ever. (Protracted cheers.) I can only spare another word on his Hebrew, and that is in reference to his points. He declares that the Jews could not pronounce the word Jehovah because they had not points. (Iconoclast: Hear, hear.) You say, "Hear, hear." You say the reason they could not pronounce it was, that, without points, it is unpronounceable; and therefore when they came to the word Jehovah, they said *Adonai*. Points mean vowels: so they could not pronounce the name because they had no vowels. But if they could not pronounce Jehovah without vowels, how could they pronounce Adonai or any other Hebrew word? (Loud laughter.) Why, he does not understand that. (Laughter.) Then I suppose, without vowels, we cannot pronounce a name. Does he not know that we pronounce names before we know anything

either of vowels or consonants—which come the first, words or letters? Does a child speak by letters or the mouth, learning from its mother its mother's tongue? Yet he said they could not pronounce until they got letters; that is, no child can speak until it can read. Why, only a child would say so. (Cheers.) Is this man demented? Has he no friends to look after him? (Exultant imitation from a person in the gallery of the crowing of a cock, followed by cries of "Turn him out.") Is Iconoclast wholly out of his mind? He had better return and make it up with the pastor of whom he speaks, and whom he abuses in his absence, a statement respecting whom I do not believe until I have seen the pastor and heard about it. (Hooting and cheers.) I suppose it is a virtue to disbelieve the bible, and a sin to disbelieve Iconoclast. You are free-thinkers; so am I; and I have as much right to believe in the honesty of a clergyman of the Church of England as in the honesty of a man who has hidden his name. (Cheers.) This tale of his blighted youth is the same pitiful tale that Holyoake came with. These gentlemen all come with a pitiful tale which is to win sympathy, instead of honestly carrying out an argument. If he had mentioned the pastor's name before, I could have written to him. But coming forward without a name to slander a man who has a name, I don't believe the man without the name, but the man with the name. (Cheers.) Iconoclast states in page 51 of his book in a passage from Taylor, that the nearest way to pronounce the letters for Jehovah (in consequence of not having points,) is by the act of vomiting. (Iconoclast: "Hear, hear.") Iconoclast says, "Hear, hear." My answer is, that on this platform and in his book, Iconoclast is vomiting forth the ignorance cast up by Taylor, Paine, Voltaire, and Company, licked up by Bal Shaddai, and brought here to exercise us in the third effort at digesting this

"Rudis indigestaque moles."

Now, I am happy to feed Bal Shaddai again with it, by the aid of that long-handled ladle which we are recommended to use when supping, with Mr. Holyoake's particular friend, his "own special correspondent" and acknowledged father, who himself enjoys the fun, as we play Bal Shaddai with his pet children. So much for this Bal Shaddai Hebrew, which any gipsy girl in her tent would be ashamed of. (Loud cheers.)

ICONOCLAST—(protracted cheers.) Friends: I trust those over whom my voice may exercise any influence will leave the Christians to disgrace themselves alone, and not also disgrace themselves. (Hear, hear, and a voice "Balshadi.") Those who utter that name, if they believe that even a portion of it is used to express the attribute of their God, should shew respect for the Deity whom they profess to believe. (Question.) You should call question when my friend addresses me by the great name of Jehovah. Those who lightly use that name should remember the commandment, "He that taketh my name in vain," &c. But my friend, while bringing these things upon others, shews such utter contempt of them himself, he thinks they are matters to be light and gay upon. (Interruption.) I will wait. (Cries of "Order," "Go on," &c.)

The CHAIRMAN: It is impossible to continue the meeting if you will make this disturbance. There are some young men at the far side in the gallery who have created a great deal of disturbance, and I believe they have come for nothing else. (A female voice, "There's one here crowing.") There's also a young girl there very prominent. (Cries of "Put them out," &c.)

ICONOCLAST: If our friends cannot conduct themselves properly in a debate of this kind, I shall know what is due to my own dignity, and shall not proceed until there is silence. (A voice: "It's your own side," and interruption.).....Mr. GRANT: I hope our friends will be quiet and hear both sides.....ICONOCLAST: My friend said it is absolutely infamous to assert boldly as to the Hebrew that of which I know nothing. (Mr. Grant: Hear, hear.) By his own words I will try him. By one divine, I will judge him and try how much he knows of this Hebrew, which he talks so loudly of to an audience which has not an opportunity of judging which of us is right or wrong, and which I doubt very much whether he would submit in the same bold manner before even the professor of Hebrew of whom he has spoken. (Mr. Grant: Yes, I should.) He tells you that the word of the four letters, yod, he, van, he, Yehve, is a singular noun. Parkhurst, in his Hebrew grammar, tells us that it is a word which is formed from the verb "to be," and expresses a plurality of persons. Parkhurst, who was a divine of some standing, and I think quite as profound a Hebraist as my friend, also shows that that which my friend says has nothing to do with a verb, the word "Reuben," is compounded of two verbs. He also shows that the word "Simeon," which my friend also says has nothing to do with a verb, is compounded of two verbs. And if my friend, instead of thrusting in these matters for want of better argument, and endeavouring to found a party cry upon that which he knows real English logic will not draw from you,—if instead of this he would deal with it in a way that a critical man may judge, it would be more honest and more calculated to convince me. I have before me the books of Belamy, Parkhurst, and Newman, and I am bound to say that several of the matters urged by my friend are positively contradicted by these authorities. But you are to judge between us, myself relying upon these authors, and my friend relying upon his. Admitting that we have both quoted truly, which shall have the preference—the one or the other? We both of us know very little about it. (Ironical laughter.) We both of us are young scholars at it. (Renewed laughter.) If you refer to some previous discussions of my friend's, I think you will find that they do not show him to have been quite so fast in showing off a knowledge of Hebrew which perhaps he did not then possess. (Cheers.) But with regard to our truth. I am charged with falsehood, and that by a man who in my absence told you that my Hebrew quotations from the Old Testament, and my Greek quotations from the New Testament, were equally false. (Mr. Grant: Hear, hear.) Here is the whole of my book that has been issued, and I challenge him to show a single quotation from the Greek of the New Testament. There is not one to which his remark can apply. Yet he who said that behind my back is the man

who talks about truth! (Cheers.) He told you that I was very wickedly falsifying plain facts known to the most elementary Hebrew scholar. It is quite clear that we disagree about words. Many writers allege that the words Alehim and Jehovah are interchangeable, but there is as much disagreement about that as there is as to the meaning of each or either of the words. Some argue that Jehovah means a Unity of the Deity, others that it means a Trinity; some deny that it means more than one God; some argue that Alehim is a plural noun; others say that it is a singular noun; and some actually deny that either of the words are nouns at all. And yet my friend tells you that this is a matter to be comprehended by the simplest scholar in the rudiments of Hebrew. (Mr. Grant: Hear, hear.) He made that statement either knowing it to be false and wishing to deceive you, or knowing nothing about it. (Cheers.) With regard to David, my friend says that the bible does not say that Israel was punished for David's sin, but that God's anger was kindled against Israel, and therefore he tempted David to number the Israelites. It appears to me, then, that this man has so poor an opinion of his Deity that he considers it necessary that his Deity should invent a crime for David as an excuse for punishing Israel. Either the argument means that or nothing. He says that David was punished with his people. When and where? When he committed the robberies and murders of his early life, when he was telling falsehoods, betraying those who gave him shelter; when, traitor-like, he volunteered to march against his own countrymen; when robbing a soldier who was fighting for him of his dearest treasure, his wife,—(cheers)—and then plotting the man's death; when he was on his death-bed, charging his son to bring the grey hairs of other men to the grave with blood;—when was this man of untruth, of murder, who was neither a good father nor son, nor citizen, nor king,—when was he punished for his sin? The people were killed for it, but how was he punished? As to Pharaoh, my friend says that Pharaoh hardened his own heart. But we find that in sending Moses, God said to him, "I will harden Pharaoh's heart;" and surely that must govern all that follows. Yet this man admits, by striving to wriggle out of it, that it would be wrong for God to harden a man's heart. As to the Amalekites, he says the children were punished for their own sins. God declared war against them before they were born, saying, "I will have war with Amalek from generation to generation." What sins could the unborn have committed? You laugh at this, Sir; I am sorry you have the heart to laugh at it. (Cheers. "That will do, young man, go into him.") My friend says that God foreknows the sins, and therefore is just in fore-ordaining the punishment. Why fore-ordain the sin at all? You have been told that I wilfully misrepresented the sense about Noah's tent, but I have something here that will modify your strong and Christian-like assertions. Parkhurst says that Noah was uncovered, or rolled himself in the midst, not of his tent as translated. If I refer to the Hebrew grammar, I find that the letters Aleph, He, Lamed, mean tent, and that the letter He is a postfix, or feminine termination of a

noun. I stated nothing more than that, and stated that correctly. As to what my friend said about Bishop Watson's book, those of you who have had my book, know—those who have not, should read it, before they deny—that I did not say that Bishop Watson denies the authenticity of the Pentateuch. I said it was idle to quote a book of which the authenticity was denied, and I referred to Watson for the marks of authenticity and genuineness, and for the argument thereon. I did not pretend that Watson denied the authenticity of the Pentateuch, because we all know that he was one of the strongest writers upon it. I quoted him only to show what he considered evidence of a genuine and authentic book. (Cheers.) With regard to what my friend has said about rex and regina—his king and her queen—I am afraid my friend don't know Latin as well as Hebrew. (Laughter.) May be some of you know Latin; therefore it is unnecessary for me to try you in it. (Laughter.) He says that if my mode is correct, the word "rex," would be "his king," and "regina," "her queen." This is absurd and not analogous. I tell you that in many words in many languages the termination governs the noun, and enables us to tell whether it should be his article, or her article. My friend knows this well, but he is endeavouring to deceive you, whilst he is displaying what he attributed to me, his perfect ignorance on theological subjects. (Laughter.) I am sorry we have to use this language to one another. (Laughter.) If you think it fitting language for a discussion of this kind, I am sorry you have been so ill-instructed by those who should have taught you better. (Cheers and a cry, "Stand at ease.") I appeal to the chair...The CHAIRMAN: If that young man cannot behave, he had better walk out. ("Turn him out," and "It's one of their own lot,"Mr. Dodworth: It's false.)..... ICONOCLAST: Let us try and conduct this discussion quietly, feeling that however we may disagree one with another, we have at least each sufficient confidence in our own integrity, honesty, cause, and purpose, that we can afford to hear one another out. My friend has gone on with his attack upon my work to argue that several passages are unfair and illogical. He argues that several passages which are used ought not to be, and in his programme refers to p. 61 of my book, of which he says I make an unfair and illogical use. Paragraph one and two of that page is upon the 81st of Numbers. (A pause, and a voice, "You've got the wrong book.") Yes; it is Exodus xxxi., 15:—"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath-day, he shall surely be put to death." Upon that I say, "This verse must have since become a dead letter, an obsolete statute which God does not enforce in the present age. But if this verse is a dead letter, how much more of the bible is affected in the same manner? Who is to tell which enactments may be safely disobeyed, and which carry with them the terrible penalty." Now my friend says that it is an absurd idea the relation of Judaism to mankind; that this applied to the Jews, but does not apply to us. Now we are told that part of this book applies only to the Jews; let us know how much of it, that we may reject it at once, and not burthen ourselves with it. (Cheers.) If this verse only applies to the Jews, why should

any other part of the same chapter apply to us? If no part of the same chapter applies to us, why should any of the book? If no part of that book applies to us, why should any part of the bible? I ask my friend for an answer to that. (Cheers.) He tells you God did not create the heavens and the earth in six days, but made them. (Mr. Grant: Hear, hear.) He drew a distinction—a distinction which is perfectly convincing. (Laughter.) Now, I don't know. ("No, you don't.") Those who know so extremely much had far better have enlightened our friend and not have allowed him to have betrayed himself into this statement, with which I am about to deal; because I think he will find it a most damning one when he thinks over it. "God made, but did not create!" He rested and was refreshed after his work, and do you mean to tell me that your omnipotent and all-powerful Deity dealing with existent matter, tired himself out in six days with changing the forms of that matter? (Hisses.) That is what *he* says, not what I say. (Cheers.) That is the argument of your champion, not mine. (Cheers and hisses.) He says that matter was existing in a chaotic state, and that God in six days only modified the form of this matter. That is his argument, and if you accept it as good biblical Christianity, you are nearer free-thought than I was thinking of. (Interruption.... The Chairman insisted on silence.) There are some passages which my friend has on his programme which I shall not deal with until I see whether he brings them forward or not. The question to-night is, that I am unfair, illogical, and unlearned. Whether I am unfair or not will be best judged by giving you a short acquaintance with my book itself. I am commenting in my book upon the bible, a book which claims to be a revelation from God, and which demands from me an implicit faith, or in default threatens me with terrible punishment. I am about to give you my idea of that bible, as obtained from reading it. If incorrect, my friend can answer, and I trust you will not interrupt until I have done. My notion of the book is, that in the beginning God is stated to have created matter out of nothing; that he finishes his creation in six days; that he makes man and woman; places them in a garden, giving them a command not to eat of the fruit of a certain tree; that he places that tree there that they may eat of it while it was within his power not to place that tree there at all; that he makes a serpent to tempt them while it was in his power not to make that serpent at all; because, as the book says, "I, the Lord make peace and create evil. I, the Lord, do all these things." For this sin, he curses not only the first man and woman, but the ground, and sends that cursed ground as an inheritance to posterity, who had no part in Adam's original sin, if it be one. I find that Adam has children; that those children quarrel about this very God; that one quarrels with the other from a misconception of what is a proper sacrifice to be paid to God; that in sacrificing to a God of love, murder is committed; that one flees from the presence of the omnipresent; that the earth begins to be peopled, and that the people are wicked; that these people made by God, for whom God framed the condition in which they lived, are condemned by him to a tremendous punishment which

swept all away with a slight exception. Again, the world became peopled as before; they built a mighty tower which was to reach up to heaven, there being then remarkable facilities for travelling from continent to continent, so that all people were collected from different countries into one plain, for the purpose of building this tower. The heavens must have been different in those times from what they are now; for the Lord, ascertaining upon inquiry what he did not believe at first, came down for the purpose of stopping them from completing their work, and he did this by confounding their tongues, fearing they might overcome natural laws, and carry out their design. Then God, who we are told is no respecter of persons, makes choice of one people and promises them a land flowing with milk and honey, and that at the expense of all the nations of the world. He tells Abraham, to whom he made the original promise, to put faith in him, and Abraham hears what he says, but does not put faith in him, but relies on his own intelligence and wit to protect him. I next refer to the history of Abraham, Isaac, Jacob, and the patriarchs, which gives us terrible examples of licentiousness, cruelty, and evil. From this stock have descended the Jews—God's chosen people. God having chosen this people, and sworn specially to aid them, allows them to become captives in a strange land and to be trodden down for several generations. He then takes them out of this land, and leads them to the land of Canaan, which was already peopled with the Canaanites, whom he butchers, because they already inhabited a land which they could not help inhabiting, and which God had permitted them to be born into. I find these Israelites had judges, some of whom were good and some bad. They then had kings, who without exception, being God's anointed, were terrible monsters, and a curse to society. I find that these kings, who were so bad, ruled the Jews for a long time, with different success; that God who had sworn to preserve the throne of David for ever, allowed it to fall away; that after a long time, when the Jewish nation had suffered many indignities, that nation which he had sworn to protect against all indignities, and which he himself let fall into sin, after taking it under his own special guardianship—that then he allows his own Son to come among them and be incarnate for the purpose redeeming men from the punishment for sin they had not committed. By this we understand that God—a God of love, of mercy, and justice, is so just as to condemn man for a sin in which he had no part; so merciful that he will not forgive man for a sin he had not committed until sacrifice has been offered up; so just that he sends his own Son who himself was not liable to punishment and who could not suffer death, to be punished, and die in man's stead. This is my criticism of the bible. I have given text and verse as I go on. I have endeavoured to do it to the best of my ability, and I ask you why if this was so bad, how could four little sides of note paper, partially filled, contain all the holes you have been able to pick out of it up to the present moment? Out of these what have we been dealing with? Why, Hebrew, which evidently neither of us understands—(laughter)—and others disagree about. Words which one calls

verbs the other calls nouns, and when we refer to authorities, we find perhaps they countenance neither. I trust if the English version is not reliable, my friend will tell us so, that we may know what we are dealing with. I trust that when he next attempts Hebrew, he will consult his Hebrew professor still further, and obtain such information as shall not betray him into making such statements as to say that a man is absolutely infamous because he disagrees with him in the interpretation of a dead language. I find other men agree with me as to the use and meaning of several of those Hebrew words. I now quote from Bellamy. "Moses says, Deut. xxvii. 8, And thou shalt write upon the stones all the words of this law *plainly*." But if the vowels be not attended to, it would not be possible to understand the law. For example, Shin, mem, vau, are *shemo, his name*; but the same consonants with a change of the vowel make shin, mem, vau, i.e. *shommou, astonished*. Jer. i. 12, quoph, dalet, shin, *Kodesh, holy*; but by a variation of the vowels the same consonants signify *unclean*, see Dut. xxiii. 17. Kaph, beth, dalet, i.e. *Kabeed, means honour*, Gen. xx. 12; but the same consonants by a change of vowel, mean 'grievous', Gen. xx. 10; 'slow', Exodus iv. 10; 'laden', Isa. i. 4; 'heavy', Exod. xvii. 12; 'glory', Nah. ii. 9. Beth, resh, kaph, i.e. *Bareeke, bless*, Deut. xxxiii. 11; Beth, resh, kape, i.e. *bareke, the knee*, Isa. xlv. 32; Beth, shin, resh, i.e. *bisar, tidings*, Jer. xx. 15; the same consonants, with a change of vowel, mean *flesh*; Gen. ii. 21, &c. Nun, cheth, shin, i.e. *Naachash, the serpent*, Gen. ch. iii. 1; we find it means also "a snake, a hippopotamus, fornication, a chain, a pair of fetters, a piece of brass, a piece of steel, and a conjurer." And yet this man pretends to call another absolutely infamous because he does not agree with him in his peculiar conception of particular words, about which men disagree and write volumes. He tells you that the word Jehovah is compounded of four letters—yod, he, vau, he—and that it is pronounceable. I tell him that the Jews themselves say that it is not pronounceable, and they don't pretend to pronounce it. I challenge him on that. I ask him to go to any of the synagogues of the Jews, and ask what they all say of those four letters. I ask any of you to try to pronounce them as he put them. As I put them, the letter "yod" is similar to y or i, and is pronounced like the French i, or ee in English, before a consonant; and like the letter y before a vowel. The letter "he" is named "he," and pronounced as e in where or there. The letter "vau" answers to the letter "u," pronounced double o; or as the French ou; or before a vowel, something similar to the letter w. Pronunciation, if you attempt it, would be something like this. (Here the speaker gave forth a curious guttural sound, which it is impossible to represent in words, but resembling the action of the bronchial organs in throwing off phlegm.) Therefore, continued the speaker, he has been saying that which he either knows not to be true, or has been showing his ignorance when he said that it was pronounceable. ("Time.") When the chairman calls time, it will be soon enough. Remember, I make no boast of my wonderful learning. I did not tell you I was the only infidel before whom all clergy-andacity

stood abashed. I did not assume to be the champion of all England, and to hold the belt against all comers. I assumed to be an humble enquirer, searching for truth, and did not pretend to be able to deal with all parts—the grave and the gay—the harlequin, clown, and pantaloons. (Loud cheers and laughter.) I wanted to deal with this as a serious subject, affecting our eternal salvation, and I say that every man who cannot deal with it in that way is as much an unbeliever as myself, or he would not attempt to slur it over. (Cheers.)

The Rev. B. GRANT—(Loud cheers)—This is the book from which I get all I say, the Hebrew bible. The book Iconoclast goes to is the Lexicon, and he is so ignorant of the subject as not even to know what the Lexicon tells him. This man comes and quotes Hebrew, and assumes to be a commentator, yet he has been driven to acknowledge he does not understand it. He plainly said, "We do not," which means *he* does not. (Hear, hear.) That was what I wanted to prove, because you know I do. (Loud cheering and confusion)—and so does every body else that knows me. I knew he did not, and he has confessed it. Then I say he has no right to write and speak about Hebrew for ignorant persons, when he admits he does not know it. I did not say any man was infamous for differing from me on the meaning of a Hebrew word. But I say the man is infamous who pretends to teach the people about the bible, and writes about Hebrew, while he does not know a word about it. (Loud cheers.) I should be ashamed to look any man in the face after such an acknowledgment. He has written a book about what he does not understand, dealing with learning of which he is avowedly ignorant, and I say I would rather lose my right hand than be reduced to such a humiliating position. (Cheers and outcries.) I say I would rather lose my right hand than stand to have it proved against me and confessed by me, that I had been writing a book on a subject beyond my powers and knowledge, for the man who thus stands before the people as a commentator on the bible is a proved quack and impostor. (Loud cheers and hisses.) I want nothing more. I do not care to prove any more. I wanted to prove this gentleman's incompetency for what he had undertaken, and he has confessed it. I am obliged to him for it. (Laughter and cheers.) He says that Parkhurst says Jehovah means the past, the present, and the future, and therefore there are three. Nothing can be more absurd, especially when he wants to prove that the word is not Jehovah but Elohim, and that the verb is plural, whereas it is singular. He is wrong in every single thing, and if he were manly, he would give up writing on the bible. (Cheers and hooting.) I told you at the beginning I did not care much about to-night, for I had cleared the ground, for no person has come within sight of my arguments. (Iconoclast: "Hear, hear.") He cannot touch them. He has spent half of his time in abusing me, for abuse I have not given him. But there is a good report. (Uproar. "The Chairman ought to stop this as he did the other side.")The CHAIRMAN: I don't want your impudence to show me my duty.....Mr. GRANT: My object was to prove his incompetency, not for the

sake of humiliating him, though he is humiliated—(uproar)—and so are you, for you are proved—(Continued uproar.) I will begin it again. So are you—(Uproar.) Stop a bit. So are you humiliated, for you are proved by me and confessed by him to be blind followers of a blind leader. (Hooting and cheers.) He talked about Noah and the tent. (Uproar. Iconoclast begged his friends not so to disgrace themselves)—and referred to Parkhurst, who does not say what he said. Parkhurst does not say that, because tent is a feminine noun, it belongs to a lady. "He" is the termination of a feminine noun, but that does not make it mean "her" tent. He talks about the disputed authenticity of the Pentateuch, and says "*vide* Watson," as if Watson disputed it. This is a jesuitical and false statement, implying that Watson supports his views. What could any one suppose but that Watson is his authority for disputing the authenticity, and yet Watson wrote expressly to maintain it! This is a falsehood, and a wilful one. (Cheers.) You will rightly understand all he says if you turn it upside down, for then it will be right side up. He wants to know what part of the bible belongs to the Jews? The short answer is, Judaism. "The law came by Moses, but grace and truth by Jesus Christ;" and now we are no longer under the law which was a schoolmaster to bring us to Christ—no longer babes like them, but grown men. As if Iconoclast was fated to slip every time he lifts his foot, he again talks about "made" and "created." He attempted to show that I was mistaken in saying that God did not "create," but "made" the heavens and the earth in six days, and I thought he might have discovered in our English version a passage which I by chance had overlooked, wherein the word "create" is applied to the six days' work. Instead of this, he said that God would not have been so *tired* if he had not "created," but only "made" the heavens and the earth in six days. And so he produces nothing to the purpose, but makes this very foolish observation. (Cheers.) He says if we are of this opinion about creation, we are near free thought. We are free thinkers, and you are free *from* thinking. (Loud cheers.) He says, go into a Hebrew synagogue and ask them to pronounce Jehovah. Does he know why they do not? (Iconoclast: Because they cannot.) I say they can pronounce the word as well as any other; but they do not pronounce it because they consider it the sacred name, and when it occurs they read Adonai instead; so reverential are they to that God whom it is this gentleman's occupation to blaspheme. (Cheers.) Then he talks about unborn children and the war with Amalek. They were condemned, he says, before they sinned; but God knew what sins they would commit. (Iconoclast: Hear, hear.) And were they to be killed before they were born? (Laughter.) They were born and they sinned, and they were punished for their sin. The question I want to ask Iconoclast is this—Having settled about the Hebrew, which he does not understand, I ask where he finds that God was liable to heat and cold, as he says in page 74 of his book? He will perhaps defend this by quoting, "God walked in the garden in the cool of the day," as if God would not go in the cool of the day to meet Adam,

who was liable to heat and cold. (Hear, hear.) Here is another specimen of his contradictions. He says that the name Israel, mentioned in the 33rd chap., was not given till the 35th chap. But if he will turn to the 32nd chap., he will find it there. Then, about Jacob's ladder, he represents it as necessary to enable God to get up to heaven. Let him read the passage, and he will find that God is not represented as going up and down the ladder, but as standing at the top; and this was a dream. He must have been dreaming to have written thus, and he must find a better ladder than Jacob's to get out of the mess. Then, upon a passage in Leviticus, he says "God spake these words and added no more, and that yet God did add a deal more." But this refers to what God said when the people were so terrified that they exclaimed, "Let not God speak to us lest we die." And then God no more spoke to them in that way, but by Moses. One word as to what is required for an enlightened estimate of the bible, and of the divine character and will as represented therein. Taking the bible's own representation, which is what this gentleman has to examine, the God of the bible is the God of nature, the creator of all. Are there not some things occurring in nature analogous to what is regarded as unjust and cruel, when recorded in the scriptures? Are there not many things intricate? Is there anything of which we have a perfect understanding? Mr. Iconoclast has enquired in his commentary (p. 60)—"Can anything be more puerile than to imagine the God of the universe giving" certain "particulars," "directions," "*for some insignificant puny creatures crawling on the outside of a little planet called the earth?*" But if the Creator, whom we esteem "our father," is so lofty and unjust, that it is absurd to imagine his stooping to regulate man's actions, is it any less absurd for this "puny creature crawling" on the top of a platform, to elevate himself into the condemning judge, and summon the Almighty as a criminal, on the ground that his word records judgments and sufferings, the like of which occur before our eyes? If then our insignificance, the weakness of our understanding, should make us pause in humility before we condemn God as unjust and revengeful, on account of some darker passages of his providence, are we any more justified in laying aside this modesty, when the same passages are recorded in the bible with many moral considerations which are not expressed in nature? These gentlemen, however, are true to their object, though "inconstant" in their method of attaining it. When the attempt is to prove that we are fatherless, and without a judge to take account of our actions, man is "a puny creature, crawling on the outside of a little planet;" but when a judge is wanted for God's alleged offences, this puny creature starts up into judicial majesty, and lays his measuring line across the universe to test the deviations of the Creator from the path of rectitude. It would be forgetfulness of this "inconstancy" to speak of modesty and humility; and I beg Iconoclast's pardon for mentioning them in his presence. But if the nature of the subject, the assumed character of the being who is summoned to the bar of the infidel "judge and jury club," be set aside, as no ground for such examiners to hesitate before bring-

ing in a verdict of guilty, there is at least one other little obstacle in a literary point of view. Regarding the bible as a book recording in a condensed form facts of ancient history, we should at least consider how far it professes to record all the reasons which justified distant events; how far we are acquainted with the facts of the case; how far we have marked the style and difficulties of the book; comprehended its general purpose; the relation of those parts which we condemn to the system as a whole; and, finally, what explanations have already been afforded by the suggestions of wisdom and the researches of learning. For a school-boy to criticise Homer before he could spell him, would be reckoned a feat of precocity; for a half-learned man to find difficulties which scholiasts and commentators had cleared up, would be considered the natural boldness of ignorance. But when it comes to be a question of religion—of God's relation to man; when, on a subject of such infinite importance, men object and argue as if no answers had ever been given; give lectures and write commentaries, utterly ignoring all the light that enquiry has thrown on difficulties, and introducing their own naked presumption and bold assertions, as the guidance for their unsuspecting followers; this is priestcraft in the most infamous form. But if to ignoring and omitting the light that others have thrown on the passages which these men darken, they also add the *falsification* of the writers who have defended the bible, the offence is still more culpable. What should we say, for instance, of a writer (Iconoclast, page 89,) who says, respecting the Pentateuch, "It is idle to quote a work while its authenticity is denied. (*Vide* Watson's Apology for the Bible, page 183)"? Any one reading this would naturally think that Watson's Apology, so specifically referred to—"vide Watson's Apology, page 183"—*did* deny or abandon the authenticity of the Pentateuch, which is proved to be false. If these men can neither state their own propositions sensibly, nor judge of nature modestly, nor examine the bible liberally, nor give answers to difficulties honestly, nor refer to writers truthfully,—how are they prepared either intellectually or morally to treat the bible in an intelligent and candid manner, or to claim the attention, respect, and faith of enlightened men? (Loud and prolonged cheering.)

ICONOCLAST—(Cheers.)—My friend says that I do not understand Hebrew, and that I have admitted it. In this he has wilfully and knowingly perverted my statement. I told you I did not understand which was the correct meaning of the Hebrew, when different men attached different meanings to the same word, and cannot settle which is the right one. It is more honest of me to say this than for him to profess to understand a language of which, as is confessed by the best scholars, the meaning of many words is very doubtful and that of some is irretrievably lost. My friend has not answered my question as to the Gibeonites, though I especially called his attention to it, nor has he given one of the many passages from the Greek, which he says I have falsely represented. (Hear, hear.) As he calls *me a youth*, and says he is a clergyman, arrived at years of discretion, he should know better

than to make statements in my absence which he cannot support in my presence. In reference to the passage from Bishop Watson, he has done his best to misrepresent me. Iconoclast again quoted the passage in reference to Watson, and said, I deny that any one with this book in his hand could come to the conclusion that I refer to Watson as denying the authenticity of the Pentateuch. He admits that He is the feminine termination of nouns. I say then that the word cannot mean "his tent," and that the translators have taken a slight liberty, and translated "his tent" what can only mean "her tent." (Laughter.) He has asked me to tell you where I found that the Deity was liable to heat and cold, but he himself has supplied the answer. He quotes the passage about the Lord God walking in the garden in the cool of the day. Does he mean to say that it was only the voice that was walking, or are we to suppose that God chose the portion of the day that was most comfortable to Adam when he was about to pronounce upon him a bitter curse, and sentence humanity to damnation? (Hear, hear.) Referring to the 47th page of "The Bible: what it is,"—"What's the price of it?" "Do you want any brushes?" (Laughter.)—I did not introduce the advertisement of my book. It was my friend who did so, and this taunt of yours is mean and despicable. (Cheers.) He proceeded to quote "I have shown, first, that in the authorised version the book claims our attention under false pretences, that, in fact, it is not, and in the original does not claim to be, the work of Moses; many passages he could not have written, of the rest, some passages are evidently taken from different manuscripts, and badly joined or fitted in, so as to make up the text as we have it, forming, in many cases, a twice or even a thrice-told tale, as in the accounts of the creation, of the flood, the adventures of Abraham's wife, and of Jacob's wife, &c. Second, that it is impossible the book can be a revelation from God, because it contains passages in relation to Deity which are in themselves ridiculously absurd, because it speaks of more gods than one, treating some as superior and some as inferior gods, because it degrades the Deity to the level of man, making him grieve and repent, and become subject to the same passions, and feelings as man, liable to heat and cold, &c., because it treats of the Deity as a finite being, occupying a small portion of space, travelling from one part of the earth to another, going up to heaven and coming therefrom with the aid of a ladder." ("Oh, oh!" Laughter.) He may say it is a dream, but the book is full of dreams, and if we reject the dreams we reject great part of it. (Laughter and cheers.) He went on to read—"because it relates that God has, or sometimes assumes, a finite, substantial shape, which a man may lay hold of and wrestle with; because it pictures God as favouring, without apparent reason, some men in preference to others, and, in very many instances, choosing as the objects of his divine favour the worst possible characters [as in the preference of the cunning and deceitful Jacob, who was rewarded, to the honest and manly Esau, who was shut out of the promised land,] rewarding fraud and knavery with lands flowing with milk and honey, and discouraging and discountenancing virtuous conduct either by leaving it unnoticed, or by depriving the unfortunate virtuous man of some

benefit to which he appeared to be entitled; because it represents a just and Almighty God allowing the happiness of his own creatures to be destroyed by one of the animals he had created, and then cursing the tempted man and woman for being frail enough to fall at the first temptation, when, in fact, he (God) was the cause of that very frailty; because it represents the same Deity pledging his oath to a promise which he either never intended to perform, or which he did not possess the ability to perform, or which he afterwards wilfully broke." You tell me that part of the book is Judaism and part Christianity, then why do you not separate the parts, showing what belongs to the Jews and what to us? Why do you evade a question you have not the courage to meet? (Cheers and hooting.) My friend has told you that I have been humiliated. Indeed I have. (Hear, hear.) I have been terribly humiliated to have to use my intelligence—"Oh, oh," and cheers)—against the puny wit—(uproar)—of a man—(continued uproar, in which the Chairman called for order.) I have indeed been humiliated in using my intelligence against the puny wit of a man who has so little respect for the Deity he professes to believe in, that he can take one of his appellations and apply it to me. If he has any belief in it at all, which I very much doubt—(uproar)—for I cannot believe that a man who has any reverence for the Eternal, would have failed to deal with the question broadly and honestly as he should do. (Renewed uproar.) I cannot believe that a man who has any veneration for the Eternal, the Infinite, the Omnipotent, would make a jest of one of his attributes. If I believed in him, I should feel bound to use all my powers to convince every man, woman, and child, feeling that I was endeavouring to lead men to eternal happiness instead of misery. My friend has said that I stand abashed; do I look abashed? I regret the turn this debate has taken, but did I not begin by dealing with the matter in hand while my friend travelled out of it? (Loud cries of "No," and "Yes.") He was the first to introduce personalities. ("No, no," and "Yes, you have done nothing else.") (The Chairman complained of the uproar caused by three or four lads.) I trust that, as the report is published by Mr. Leader, for the correctness of which my friend has vouched, you will read it. It shews he was the first to introduce personalities, to speak of pulpit cant, and to fly in the face of his own bible. I think his friends will be little satisfied with the justice he has done their cause. (Cheers and outcries.) I cannot believe you have much confidence in the armour of your friend, when every time I aim a shaft at him you interpose your ægis to preserve

him from a wound. (Cheers and confusion.) Those who think it of little use to clash thought with thought may derive little benefit from this discussion, and those who are guilty of disturbance to prevent my speech only disgrace themselves, and show that they have left themselves in the hands of their priests, and do not think for themselves. (Uproar.) I leave the matter with you, telling you that I, against whom charges have been so unfairly made, against whom epithets have been so disgracefully used, to whom Mr. Grant wrote in a way that no gentleman should write to another, and when I wrote to him in the most courteous style—"Question"—he had not the good sense to reply in the same manner. I have endeavoured to answer to the best of my ability. I trust the effect of the debate may have been to arouse fresh thought within you. If I am wrong, I care not how soon it is shown to me, for I am striving for the truth. However much we may disagree, however foolish we may think one another, I trust we shall have helped to force one another onward and upward, and that we shall only have one wish to make one another as happy and wise as we can. (Loud and continued cheers.) Iconoclast again rose and said he had a duty to perform which he had done before, to propose a vote of thanks to the Chairman, but on this occasion he wished to make an addition to it. He begged to include the reporters, who had very faithfully recorded what they had said. (Cheers.)

Mr. GRANT said he had very great pleasure in seconding the motion in both its parts. It was a great advantage to have a clear and complete report brought out immediately after the debate. He believed the reports in the newspapers had been fairer than he had seen elsewhere, considering the short space they could devote to such matters, and he might say he was very glad they could both agree as to the full report, that it was a fair version of the views of both. He hoped it would be read carefully. He understood that it would be issued as a pamphlet, so that they might have it in a convenient and permanent form. He hoped they would read it carefully a good many times over, and then they would the better understand the matter. He believed the discussion would do more good than any other with which he had ever had to do. It was with very great pleasure he could say they both agreed in the report—(Iconoclast: Hear, hear)—so that both sides acknowledged it as a fair representation of what had been said. He thought the terms of the debate might be received as model terms. He had great pleasure in seconding the resolution, which was carried by acclamation.

